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HAITI'S BELATED HIERARCHY.

HALF a century or so ago Spencer St. John, on retiring as representative of Great Britain at Port-au-Prince, wrote and published a book on the Black Republic which was far from flattering to that State. The Negro race, he held, was not only incapable of self-government, but, removed from control of the white man, tended to relapse into its primitive African condition of barbarism, or even savagery. A few years ago Haiti's minister in Washington, a Mr. Léger, undertook a belated defence of his people, with little or no success. The recent and still pending occupation of the country by United States troops, keeping order and fostering business interests, is in its way a refutation of Mr. Léger's claim and a justification of the Englishman's indictment, which will be upheld by many statements of fact in the following pages.

In the history of the island the word "Haiti" has two meanings. It is now, and has been since January 1804, the name of the State occupying the western part of it—an area of 10,204 square miles out of a total of 28,245. The remainder of the island is known as Santo Domingo, which, therefore, is much larger, though much less populous. When Columbus first saw it, however, on 6 December, 1492, Haiti was the native name of the whole island, which he at once called Española (Hispaniola) because, by its parallel mountain ranges and its valleys, it reminded him of the country to which he was annexing it.

When its scanty mineral resources and the hard-pressed natives made to work them were exhausted, the colony fell into

decay; and during the seventeenth century the island's coasts, and adjoining small islands, afforded shelter to the sea-roving pirates of that time, known as filibusters and buccaneers. Meanwhile it had come popularly to be called San Domingo, a name which was retained for both sections of it when, by the Treaty of Ryswick (1697), it was divided between France and Spain, along the north and south line that still exists. Saint-Domingue soon became a seat of industries and flourished, but Santo Domingo languished and lagged behind; and even now its area and population are in inverse ratio to those of Haiti.

The latter's prosperity continued to grow enormously, until it was suddenly checked and ruined by the French Revolution. In his *History of the Consulate and the Empire,* Book XVI, Thiers says that Saint-Domingue was the most beautiful and the most enviable of France's beyond-seas possessions; that it had furnished at least three-fifths of the 250 millions' worth of provisions received in France from her colonies. And 150 millions in 1789 corresponded to at least twice as much when Thiers wrote (1845), and perhaps over 500 millions at the present time. There was, then, great prosperity on that section of the island; the Catholic religion was honored there; several religious orders, including the Jesuits until their suppression, had labored there, equally among the whites and the negro slaves.

A missionary in the colony, Father Margat, thus depicted the "Queen of the Antilles" in 1725: "I will not conceal from you that Saint-Domingue presents at first glance a charming view to a missionary just landed. A vast plain, verdant prairies, well cultivated estates, gardens planted some with indigo and others with sugar cane arranged with art and symmetry; the horizon bounded by woods or by the sea, or by mountains covered with trees that, rising amphitheatre-like, form a varied perspective of an infinity of different objects; roads laid out by rule and line, bordered on both sides with living hedges of citron and orange trees, myriads of flowers that delight the eye and perfume the air." The hot climate and its discomforts were the only drawbacks.

Cap Haitien, which in the beginning was a small collection of fishermen's huts and of warehouses for shipping merchandise, had two parishes about the middle of the eighteenth cen-

tury and presented the appearance of a rather important town, with cheerful houses and broad and well-lighted streets. Its roadstead was visited every year by 500 vessels of all sizes. At Petite Anse, the parish nearest to the Cap, there were almost fifty sugar mills at work, and several splendid refineries. Two leagues thence, around a well-decorated parish church tastefully constructed, there lay rich plantations. The church of Limonade, though built of wood, presented to the visitor the aspect of an edifice recalling the liberalities of generous donors; it had beautiful objects in silver, and many ornaments. From all parts of the colony came pilgrims for the feast of St. Anne, its patroness. Father Margat stated that at Le Trou one saw a church of doubtful taste, served by a Franciscan, but that could easily be replaced when desired, for, he said (speaking of the inhabitants), "they have had considerable funds for twenty years past". Quite a number of country houses had been built in the inland region, regarded a short time previously as fit only for the chase. The Acne quarter had a fine church in masonry; that of Morne Rouge, with its large trees and gardens, was quite pleasing. Everywhere there were neat villages, with rich plantations and suitable, or even beautiful, churches; everywhere was to be seen the comfort which, under the influence of the French government and its representatives, had been introduced by the energy and intelligence of the colonists.

But something else was imported that prepared the way for the utter ruin which overtook the colony in the last decade of the eighteenth century. The philosophical, irreligious and revolutionary theories then in vogue in the mother country crossed the ocean and made great ravages in the colony. Many of the colonists accepted them; and the negroes, like the mulattoes, following pernicious examples, became estranged from religion. Thus Saint-Domingue presented a field fully prepared to receive the subversive ideas that were soon, by becoming transformed, to be translated, on its hills and in its valleys, into acts of arson, murder, rebellions and bloody wars, to bring about, after long struggles, total separation from France, and in the end to plunge the country into an anarchy from which it was long to suffer and has not yet wholly escaped. The National Constituent Assembly sent out two

commissioners, Sonthonax and Polverel, to allay the disturbances; but, instead, they aggravated conditions so as to bring about the terrible uprising of 1791, which drove out nearly all the French, who fled, in many cases, even without their moveable possessions. Thus at one fell blow the prosperity of the colony came to an end and was followed by unbridled anarchy. Amid all this disorder the Christian doctrines were corrupted, paganism raised its head once more, and immorality spread everywhere.

Some semblance of order was restored by a negro of exceptional ability and honesty who had been a coachman in the Spanish part of the island, Santo Domingo. Toussaint Louverture first appears in the political arena in 1795. In a comparatively short time he made himself master of the whole land. Uncommonly intelligent, endowed with the spirit of organization, prodigiously active, brave in battle, often ferocious in the fight, but generous in victory and moderate in triumph, he powerfully contributed to the abolition of slavery as well as the freedom of his country. When, by a wise administration, he had restored peace in the land, he entertained the idea of submitting to the First Consul a Constitution which he had drawn up by white colonists devoted to his cause. But when this document reached France Bonaparte annulled everything that had been done, including the negro general's taking possession of the Spanish part of the island.

Meanwhile Bonaparte had sent an expedition to reconquer the colony, in command of his brother-in-law, General Leclerc. The resistance of the negroes was heroic. One of their leaders, Christophe, set fire to Cap Haitien, beginning with his own house. Another, Dessalines, burned Saint-Marc. Port-de Paix and Gonaives suffered the same fate, but the French won various advantages and Toussaint fell into an ambush set for him by General Brunet. On 7 June, 1802, the "First of the Blacks" was shipped to France and there imprisoned in the fortress of Joux, where he died ten months later (7 April, 1803). He did not remain long unavenged. A few months after his capture Leclerc and nineteen of his superior officers died of yellow fever, and in the following year (1803) the French soldiers were obliged to return to Europe. The colony was forever lost to France, but not rewon to its eighteenth

century prosperity. The greater part of its political history since then is only that of its successive revolutions. The religious history, that of the efforts of the Church to fight against the spirit of schism and a scandalous clergy, is now to engage us, after a brief survey of politics, rebellions and revolutions.

Independence was proclaimed at Gonaives on 1 January, 1804, and at the same time the State officially received the ancient or pre-Columbian name of Haiti. Dessalines was placed at the head of the government, a Capuchin friar installing him as emperor. His reign, though his name recalls heroic struggles but also atrocious cruelties, was brief. On 17 October, 1806, he fell into an ambush and was put to death. For fourteen years two rival factions contended for the mastery of Haiti, which, divided into two States, was governed in the north by Christophe under the name of Henry I, and in the south by Pétion. The latter died 29 March, 1818, and had as successor Boyer, who in 1820 united the two sections, and in 1822 annexed the Spanish portion of the island. In 1828 Charles X of France concluded with the republic of Haiti a treaty that acknowledged its independence, but required it to pay, within thirty years, an indemnity of 60,000,000 francs for the former colonists who had been dispossessed.

Civil war, however, kept on ravaging the country, disturbances were continually arising, and one might well ask if anarchy was to be the only outcome. President Boyer, disgusted with office, abdicated in 1843, and was succeeded by the mulatto, Hérard Rivière. He soon fell, and then Santo Domingo again became an independent republic. Then came more insurrections, and various persons seized authority until, on 1 September, 1847, the negro general, Faustin Soulouque, was elected President. On 26 August, 1849, he became Emperor Faustin I. An insurrection led by General Geffrard overthrew him, and he abdicated on 15 January, 1859. Then Fabre Geffrard became President, and his rule was beneficent, for it was to him that were due, besides the Concordat and the religious renovation that followed, promising conditions of commercial prosperity. Unfortunately, the country began again to be disturbed, and could not long enjoy these favors.

Geffrard, compelled in his turn to withdraw, on 13 March, 1867, was succeeded by Sylvestre Salnave, who was shot dead in 1870. Nissage Saget, who succeeded him, was favorable to the interests of religion. When his term was about to expire he appointed General Domingue commander-in-chief of the troops, and on 14 May, 1874, surrendered his charge to the council of the Secretaries of State. His presidency ended next day. There were then seen in succession at the head of the Republic, Michel Domingue, Boisrond Canal, Salomon, Hippolyte, and T. A. Simon Sam. In 1902, in consequence of a fresh revolution, General Nord Alexis was elected President. Here we may halt to take up the religious question.

When at the beginning of the Revolution the war of independence broke out, the clergy were expelled along with the colonists. But when Toussaint Louverture, who had always retained Christian sentiments, had become the real and only head of the island, he had the churches reopened and the scattered priests recalled. This negro understood the importance of religion. He had indeed given a very cool reception to an intruding bishop sent by the "Directoire", and he seemed to recognize no other spiritual authority than that of the Primate of the Antilles.

The negro general's good intentions bore no fruit. Amid the perpetual disturbances that heaped ruins on ruins, religion hardly found its place; and when Pius VII entertained the thought of putting an end to a very sad state of affairs, a serious lack of priests made the task difficult. Dessalines usurped the ecclesiastical jurisdiction. Of his own authority, Christophe appointed an archbishop. Some erring clergy were not afraid to assume the title of Prefects Apostolic. Missionaries tried to make their way into the island, but, after the restoration of the Bourbons they were looked upon with suspicion. They were regarded as French agents commissioned to pave the way for a political change that would rob the country of its independence, so dearly acquired. Thus Mgr. Glory, a Toulouse priest, appointed Vicar-Apostolic of Haiti in 1821, was looked upon with the greatest distrust, and he found it necessary to leave after a quarrel with Father Jeremie, pastor of Port-au-Prince. In charge of the parishes there were only Spanish priests.

When in 1822 the political unity of the island was accomplished, the Archbishop of Santo Domingo, Mgr. Valera Ximenes, received jurisdiction over the whole country. By a bull of 20 September, 1826, it became that prelate's duty to choose from among his clergy a priest intrusted, in case of the Archbshop's death, with assuming the spiritual government of the western part of the island, with the title of Delegate of the Holy See and the faculties with which Mgr. Ximenes himself was invested. But that step did not produce the desired results. In his turn, in 1830, he himself had to leave and withdraw to Cuba, where he died soon afterward. The Delegate who succeeded did not obtain the government's license, and Father Salgado was set up by President Boyer as vicar general over the whole island.

Moral disorder was rampant among the clergy as among the laity, imbued as they were with infidel ideas, or addicted to a licentious life; and on several points they reverted to paganism. Serious reforms were called for. A scandalous clergy must be removed and their places given to priests having the spirit of their calling, and capable of devoting themselves to a serious evangelizing of the Haitian people. Therefore we are now to witness a whole series of steps taken with the object of concluding a *concordat.*

In 1833 Pope Gregory XVI commissioned Bishop England, of Charleston, S. C., to visit Haiti, with the title of Legate of the Holy See, and to get an exact account of the condition of the Church there. The Bishop sent a report to the Congregation of the Propaganda, and a "monitorium" or schedule of recommendations, dated 26 February, 1834, addressed to the priests of Haiti. Later he commissioned his coadjutor, Bishop William Clancy, afterward Vicar-Apostolic of British Guiana, to go and make further inquiries. In 1841 Bishop Rosati of St. Louis, Mo., was in turn accredited with the same title of Legate, to President Boyer, with a view to finding with him the basis of an arrangement. A concordat, in sixteen articles, was prepared, and it seemed as if a definitive solution would be arrived at, when the head of the government receded, pretending that events did not "lend themselves" to such an agreement. Negotiations were resumed some years later by a French priest whose maternal grandfather had played an im-

portant part in Haiti. Father Tisserant was the son of a Paris pharmacist and of the daughter of a mulatto, General Beauvais.

For a long time past Nicholas Eugene Tisserant, while still a student in the St. Sulpice Seminary, had his eyes turned toward his mother's country, and was dreaming of bringing to the negroes the words of salvation. He had spoken about the matter to Father Libermann, a converted Jew; and to President Boyer's secretary, who had come to Paris to consult on Haitian affairs. After having been an efficient assistant at three Paris churches, and after a brief sojourn at La Neuville, where Father Libermann had, on 27 September, 1841, opened the novitiate of his nascent congregation of the Holy Heart of Mary (soon to be united with the Congregation of the Holy Ghost), Father Tisserant set out for America.

He first visited Martinique, then passed to St. Lucia, where he remained five months, and at last reached the country to which Providence seemed to be calling him. "I set out then," he wrote in October 1844, "for Port Republicain, capital of Haiti, in the first days of August of last year (1843), accredited with the powers of a missionary; a fact which I must not, however, from prudence, make known, from fear of awakening the distrust of the clergy and the people; and I accepted, in this city, the office of assistant that was offered to me. I devoted the first few months to studying the character of my dear Haitians, and the manner of treating them so as to bring them back to religion. The legislative assemblies that were convened soon after my arrival, for the purpose of giving the country a new constitution, and in which were collected the chief citizens of the young republic, furnished me in this respect with an assured means of easily discovering the mental temperament and the national character. I then clearly saw that this people, in spite of the many vices propagated in it by a most unblushing libertinism, and extreme sloth and the most deplorable ignorance of the truths of religion (superseded, since it is no longer instructed, by the old Fetichism of Africa mingled with some fragments of Catholic belief, the latter disfigured most frequently in their turn by a gross superstition), is naturally docile and religious."

The propaganda of the Methodist ministers was most active. "Already the municipality of Port-au-Prince, the mouthpiece of a multitude of Haitians," Father Tisserant added in the same letter, "had just voted a considerable annual sum for the founding of a school the Protestants were erecting, in order that, it was publicly said, the young of both sexes, completely denuded of the instruction of the Roman clergy, might receive from the dissenting sects the Christian morality so pitilessly refused to them by their pastors." It was said of Catholicism that it was worn out. The missionary-priest on a soil so rebellious felt his heart grow faint, and discouragement seized him. He burst into tears in God's presence, and Heaven heard his prayers. Just as all seemed lost, the measures of the authorities were modified. General Hérard having thrown off the yoke of anti-Catholic personalities, showed favorable intentions and saw the utility of bringing from France priests bent upon moralizing the nation. The municipality of Port-au-Prince entered into the President's views, manifesting the desire to see religious instructions given to the inhabitants of the city. Various useful measures were adopted to this end.

The Vicar General of the western part of the island, H. Torrez, having died, and an infamous priest—who, moreover, was not recognized by the government—having succeeded him, Cardinal Franzoni, Prefect of the Propaganda, sent to Father Tisserant the title and powers of Prefect Apostolic. But the latter must not immediately reveal his title; he must leave it to circumstances to facilitate matters.

These circumstances were not long in presenting themselves. In accordance with Cardinal Franzoni's wish, Father Libermann sent out to Father Tisserant the Reverend Father Joseph Lossedat and a Brother of his congregation. With them went the Abbé Cessens, a Savoyard who had accompanied Bishop Rosati, as secretary, at the time of his mission to President Boyer. In the presence of the friendly disposition of the ruler of Haiti, Father Tisserant thought that the time had come to assume active negotiations so as to reach at last the concluding of the concordat so long desired. The president invited him to go to Rome and ask for a legate.

Hérard Rivière's successor, Guerrier, was an old negro soldier animated by the best intentions. Father Tisserant

was appointed a member of the Commission of Public Instruction, and recognized by the Council of State as head of the Church of Haiti. The very day on which the prelate received notice of the decision, 31 July, 1844, he set out for Europe with the intention of going to France to recruit good priests. Father Lossedat remained at Port-au-Prince to perform the functions of vicar; and a secular priest, M. Fontbonne, went and joined him. The pastor of the parish died a few months later. He was a Spaniard, exiled from his country, under Ferdinand VII, for his advanced political opinions.

But a change of ministry removed from the Department of Worship M. Féry, who was very well disposed toward the Catholic missionaries, while his successor, M. Beaubrun-Ardoinne, was an open adversary of the papal claims and an adherent of the doctrines of unbelief. The enemies of the French mission had it all their own way. The Fathers were represented as "Jesuits in reality, under an assumed name, agents of France paid by her to bring the island back into the hands of its former owners, preaching on the one hand the Gospel of charity and love and, on the other, preparing chains for the people."

On 3 February, 1845, the Prefect Apostolic sailed from Havre for Haiti, accompanied by the Revs. George Paddington, of Kerry, Ireland, and Pierre J. Lamache, of Coutances, France. About the same time there sailed for Haiti a Breton monk, Father Briot, and also Fathers Arragon of Grenoble and Bouchet, of Annecy, Savoy. The French mission in charge of the Propaganda had, then, seven members, five of them of Father Libermann's congregation, and two secular priests. On 1 March Father Tisserant reached Jacmel, and eighteen days later left Port-au-Prince for Europe with four of his co-laborers. "I found it painfully necessary," he wrote from La Neuville on 18 May, "to leave the mission confided by the Holy See to my solicitude, as I could not continue to exercise the functions of my charge in the country, without being considered by the Haitian government as adhering, by the very fact, to conditions entirely opposed to the divine constitution of the Church of Jesus Christ; and because my spiritual commission forbade me to admit that in any manner." He was then designated to go to Africa, with the title of Pre-

fect Apostolic of Guinea, to succeed Bishop Barron, from Philadelphia. He perished on the voyage to his new post, 7 December, 1845. Father Libermann paid an eloquent and touching tribute to his priestly character and virtues.

After Father Tisserant's departure the mission remained at first without a superior, until, in 1846, it was placed under the direction of the Abbé Cessens, who was far from having the qualities required for the delicate duties to which he had been called.

On 1 September, 1847, Faustin Soulouque was proclaimed President, and became Emperor as Faustin I, on 26 August, 1849. He was a former slave, knowing neither how to read nor write, and in no way prepared (as he himself confessed) for the part of head of the state. Moderate by temperament, Soulouque became, from fear of the mulattoes and under the pressure of the negro party, a bloodthirsty despot. He belonged to the sect of the Voodoos, and was addicted to the fetichist practices. He had frequented the abominable nocturnal assemblies at which, under the starlit sky, in the clearings of the woods, the attendants indulged in the orgies of the African rites. None the less did he wish to receive from the Church the sanction of his power. The Abbé Cessens had the weakness to crown him with a ceremony that was a burlesque reproduction of the coronation of Napoleon. Pius IX then had reason to believe that negotiations for the concordat might soon be resumed. On 21 November, 1852, he appointed Mgr. Spaccapietra, C.M., to be bishop of Arcadiopolis, and sent him to Haiti as Delegate. Once more the negotiations failed, and in July 1853 the prelate had to leave the country.

It was only when the mulatto Geffrard had overthrown Soulouque, in 1858, that it was possible to reach a solution of this eternal question of the concordat. The President (for the Republic had been reëstablished) had promised the Abbé Gerdolle—a Lorrainer, pastor of Gonaives, who wielded great influence over the people—to give to the Church of Haiti, in concert with the Holy See, a regular standing. He kept his promise. Two Haitians, MM. Faubert and J. P. Boyer, were sent to Rome as plenipotentiaries, in 1859. Bishop Rosati's plan was taken up again and, after much discussion, the concordat was signed on 28 March, 1860. On 21 August follow-

ing, it was ratified by the Haitian Senate. M. Geffrard had thus rendered an immense service to his country.

Just then an English Jesuit, the Right Rev. James Etheridge, Vicar Apostolic of British Guiana and administrator of the Archdiocese of Port of Spain, Trinidad, was provisional Delegate Apostolic to Haiti and had, as representative there, a mulatto priest, pastor of Anse-à-Beaux. On 3 December, 1860, after a pleasant and rapid voyage, Mgr. J. Monetti, Bishop of Cervia, landed at Jacmel, accompanied by three members of the Congregation of the Holy Ghost, Fathers Pascal, Orinel and Aymomie. "The day of our arrival in the island," the Bishop wrote, "was a veritable triumph for Holy Church. One might say that the entire people was awakening from a deep sleep and resuming a new life. To-day this most consoling enthusiasm is far from cooling. The magistrates and the people have but a single desire, that of becoming most submissive children of the Holy, Catholic, Apostolic and Roman Church. With the good-will of which they are giving so many proofs, the carrying-out of the concordat will encounter no difficulty; and I consequently hope that the ecclesiastical hierarchy will soon be established in the country." If among the secular priests there were some who did not like the coming of the missionaries, others, on the contrary, welcomed them with profound joy. Such was the Abbé Chapelle, of the diocese of Meude, an exemplary ecclesiastic who, for some time past, had been carrying on a laborious apostolate, but who died prematurely on 8 September, 1861.

The committee entrusted with the negotiations with the Delegate Apostolic, on the manner of applying the concordat, opened its sessions on 3 January, 1861, and chose Father Pascal as its secretary. It assembled eight times, and drew up an agreement in thirteen articles, which was signed on 6 February, by Mgr. Monetti and Father Pascal, and by MM. Sauveur, François Faubert, Jean Julien D.Laboute, Jean Baptiste Mirambeau, commissioners designated by President Géffrard. It was agreed, in principle, that there would be an archdiocese of Port-au-Prince, and four dioceses of Gonaives, Cap Haitien, Port-de-Paix and Les Cayes; but that, for the time being, the diocese of Gonaives would be administered by the Archbishop of Port-au-Prince, through a vicar general. And the same

was to be the case with Les Cayes. As regards the diocese of Port-de-Paix, it was to be administered by a vicar general of the Bishop of Cap Haitien. The concordat was to permit the Church to realize the greatest good. Instead of the clergy whom we have described, there were soon to be found priests of whom Mgr. Guilloux could say, in 1878, that they were one of his great consolations, for their zeal, morality, spirit of obedience, and attachment to the Holy See. The churches were soon to rise again; public chapels were going to be opened everywhere for worship; asylums and schools to be founded and confraternities to be organized. The Seminary of Pont-Chateau, in the diocese of Nantes, France, confided to the Company of Mary, founded by Blessed Grignion de Montfort, was very soon to send to that country, of old called "Black France", legions of French apostles.

In April, 1861, Mgr. Monetti, regarding his commission as having expired, left the republic with Father Orinel, and bequeathed his powers, with the title of Vicar General, to Father Paschal. But, though the concordat was signed, everything was not yet settled. It was necessary to publish the treaty, and then to adopt the ways and means essential for attaining its execution. A Breton pastor, formerly vicar general of Guadeloupe, Mgr. Martial Guillaume Marie Testard du Cosquer, a prelate of the Papal household, was intrusted with this important mission, with the title and prerogatives of Delegate Apostolic. He arrived in Haiti accompanied by two secretaries, MM. Jean Marie Cadieu and Paul Le Pars, early in 1862. That was a day of great joy at Port-au-Prince. The authorities and the people rivaled each other in enthusiasm and courtesy. All were charmed with Mgr. du Cosquer, who, thus winning the confidence of the President of the Republic, could well smooth out the difficulties raised by the questions of the appropriations for religion and the parish buildings.

Father Pascal was charged by the Delegate with publishing the bulls at Gonaives, Port-au-Prince and Cap Haitien; which he did on 24, 25 and 26 April, 1862. Father Chenay set out for Les Cayes, for the same purpose, on 23 July, and arrived there eight days later, after having visited a dozen stations.

Mgr. du Cosquer's work was accomplished, and he returned to Rome; but his absence was of brief duration. Appointed

Archbishop of Port-au-Prince about a year later, he remained some time in Europe looking after the interests of his Church, and then he returned to the Antilles. But the sects had been at work and had stirred up the Chamber. For a provisional regulation of the parish buildings, accepted by common accord, another rule unacceptable and at variance with the stipulations of the concordat had been substituted. There was a dissolution of the Legislative Assembly, and the new parliament voted unanimously the law proposed by the Government.

On 10 June, 1864, in the presence of an immense multitude, after having been received at the landing under a triumphal arch by the communal council, Mgr. Testard du Cosquer, first Archbishop of the Republic of Haiti, made his entrance into Port-au-Prince, acclaimed by the people. Ten priests, four subdeacons, four Sisters of St. Joseph of Cluny and three Brothers of Ploermel sent at his request, had preceded him. Toward evening, on the very day of his arrival, accompanied by this new personnel, he went to present his homage to President Géffrard, and he invested him with the insignia and cord of the Grand Cross of St. Gregory. On Sunday, 19 June, came the ceremony of taking the oath prescribed by the concordat. Everything was as hoped for, and a month later the President of the Republic, opening the legislative session, could say: "The concordat concluded between the Government and the Holy See in 1860—the execution of which was still last year among our most ardent aspirations—is to-day in full operation. The Catholic Church of Haiti has been founded. Placed under the enlightened authority of a worthy and virtuous prelate, whom I have called to the eminent dignity of Archbishop of Port-au-Prince, the new Church, represented by respectable priests animated with the spirit of the Gospel, will soon spread among the people the benefits of religion. It is for it to continue the work, which I have begun, of the destruction of fetichism and its abominable practices. My aid, in the performance of its holy mission, is assured to it."

The struggle against the old clergy; the necessity of furnishing the parishes with fit pastors; that of organizing the schools; of developing the action of the religious societies, and of evangelizing the negroes of the hills, was a heavy task for Mgr. du Cosquer. But the revolution which substituted Sal-

nave for Géffrard compelled him to leave. A price had been set upon his head, and the application of the concordat was suspended. The new President went even so far as to declare that Mgr. du Cosquer had ceased to be archbishop, and that the clergy were free from all obedience to him. On 8 March, 1867, the prelate was received, along with the Sisters, on board of the "D'Estaing", by Commander du Cosquer, his brother, who carried him to Jamaica, whence he reached Europe. He died in Rome on 27 July, 1869. Father Pascal had preceded him to the grave by four years, worn out by fatigue and anxiety. On 3 August, 1869, the Holy Father confided to Mgr. Alexis Guilloux, as Vicar Apostolic, the diocesan administration, which he had already been carrying on as Vicar General.

"But," wrote Mgr. Guilloux, on receiving notice of this appointment, "in what an unhappy position I find myself, loaded with the burden hitherto weighing on our regretted prelate. To say nothing of the nameless obstacles impeding the freedom of ecclesiastical administration; the imprisonment and expulsion of several priests—the political events, which continue to spread devastation and ruin over the country, have completely changed the material conditions of the Church's existence. In consequence of the exhaustion of public funds and the impoverishment of our communities, the resources of the clergy have diminished in considerable proportions. The revenues of a large number of parishes are now insufficient for the support of a single priest. The resources of the archbishopric are almost nil. The depreciation of paper money has made the old tariffs completely illusory, and it is impossible, for the present at least, to regulate them in a uniform manner and in a way that would satisfy all reasonable demands. Most of the localities have no presbytery; several have but churches insufficient for the population, and often unbecoming for worship. A rather large number of these churches are mere mud huts, thatched with palm leaves. Add to that the probable hypothesis, if the present government is continued, of the total suppression of the stipend of the clergy, and a thousand other material difficulties of provisioning, communications, transport, the incessant perils of robbery, conflagration, spoliations of every sort, etc."

That pernicious government did not last long. Salnave, overthrown by his adversaries, was forced to surrender to them, and they shot him. According to the *Semaine Religieuse* of the diocese of Rennes, of 2 March, 1872, he had charged the young treasurer of the Port-au-Prince Seminary, the Abbé Armand Morel, who had come from France during the winter of 1869, to intercede for him with the British Consul and to announce his surrender. The rapidity of events made this futile.

It was necessary to repair the ruins and to face the difficulties of a precarious situation. Mgr. Guilloux applied himself to the task with great activity. In July, 1872, the number of priests had almost doubled, and the Haiti *Bulletin Religieux* of November 1874, publishing the religious statistics of the Republic counted one archbishop, at Port-au-Prince, who was at the same time administrator apostolic of Gonaives and Les Cayes; one bishop at Cap Haitien, at the same time administering Port-de-Paix; and eighty-six ecclesiastics, of whom seventy-four were employed in the parish ministry. The Grand Seminary of the diocese of Haiti, reëstablished at Pont-Chateau (Nantes) furnished the island with about thirty priests between December 1872 and 24 July, 1875.

Mgr. Guilloux, appointed Archbishop of Port-au-Prince by Pius IX on 27 June, 1875, died on 24 October, 1885. The illustrated review of the work of the Propagation of the Faith, the *Missions Catholiques,* said that his obsequies occasioned a manifestation unprecedented in Haiti. "All the business places of Port-au-Prince were closed; the consulates and the warehouses had their flags at half mast; from the balconies fell incessantly on the coffin a rain of flowers, as an indication of veneration and homage. Such was the opinion the laity had of the holiness of the deceased that at several places sick persons were brought in the way of the cortége, to receive, as it were, a salutary blessing from his mortal remains. The mourning was conducted by General Salomon, President of the Republic. His wife and all the ministers followed the hearse on foot."

Strikingly significant of the change he did so much to bring about is the fact that, years afterward, an archbishop of Port-

au-Prince was chosen to act as President of the Republic of Haiti, and did so most acceptably.

Writing nearly a quarter of a century ago, a religious historian of the State says of its ecclesiastical organization of that time: "At present the Black Republic has an Archbishop, Mgr. Jules Tonti, residing at Port-au-Prince, who is Delegate Apostolic at the same time as Envoy Extraordinary to Haiti, Santo Domingo and Venezuela; two French prelates, natives of the diocese of Vannes (Brittany), Mgr. Francois Marie Kersuzan, Bishop of Cap Haitien, and Mgr. Jean Marie Alexandre Morice, Bishop of Les Cayes, over one hundred secular priests and quite a number of Regulars; within its territory stand over 340 churches and chapels. The Fathers of the Holy Ghost and the Holy Heart of Mary have charge of the Preparatory Seminary of Port-au-Prince; of a workshop of arts and trades, and of a farming institute. The Fathers of the Company of Mary of Saint-Laurent-sur-Sèvres have some of their members on the island. The Brothers of Christian Instruction of Ploermel have charge of twenty-five schools. The Sisters of Wisdom serve four hospitals, and have fourteen schools for young girls under their care. Lastly, we find in Haiti several members of the admirable and valiant society of the Sisters of St. Joseph of Cluny, so devoted to the Blacks. These nuns have several parish schools and a flourishing boarding school at Port-au-Prince."

But if this order was brought out of the chaos of nearly three-quarters of a century it is plain that it was not through the initiative of the negroes and the mulattoes themselves, whose rivalry has been a fruitful breeder of anarchy. Until it ceases, and the people prefer industry to see-saw politics and rebellion, the guardianship of the United States may be considered a necessary and salutary interference.

F. T. FUREY

Philadelphia, Pennsylvania.

CALUMNY AND THE POPES.

I.

The Campaign of Slander Against Pius IX.

IN the excellent volume of Father C. Kempf, S.J., entitled *The Holiness of the Church in the Nineteenth Century,* the first section is devoted to a sketch of the life of Pope Pius IX, at the end of which we are told that in consequence of the miracles attributed to his intercession, Pius X in 1907 "ordered the first inquiries in the process of his canonization to be inaugurated".[1] This does not of course amount to a formal *introductio causae,* and, so far as I am aware, the matter has not advanced further, but there can be no question that the pontiff who convened the Vatican Council, and who afterward showed so much fortitude in the face of adversity was considered by his Catholic contemporaries to be a man of great personal holiness.

When Pius IX died on February 17th, 1878 [writes Father Kempf] even his bitterest enemies bestowed unreserved praise upon his private life. No one dared to call in doubt the spotless integrity of his conduct or the sincerity of his piety. Others who are great as scholars, poets, politicians, military leaders and the like are often miserably small if we measure their lives by the standard of Christian morality. The only thing they found to blame in Pius IX was that he was "too Catholic". Those who knew him more intimately considered him a saint.[2]

I have no thought of suggesting that this estimate is in any way exaggerated, but it can hardly be maintained that the Pope's detractors were so few as Father Kempf would here seem to suggest.

Undoubtedly Pius from early youth was extremely devout, of irreproachable conduct and much venerated by all who came in contact with him. At the same time a very little inquiry shows that neither during his long pontificate nor after his death was his private life free from the attacks of a rabble of vile calumniators, who figured among the honored associates

[1] I quote from the English translation published by Benziger at New York in 1916; p. 34.

[2] Ibid. p. 33.

of such revolutionaries as Garibaldi and Mazzini, men whom it is now the fashion to acclaim as heroes. Few who have not themselves investigated the matter have any idea of the lengths to which the assailants referred to were capable of going. The intensity of hatred displayed in the case of so blameless and kindly a pontiff is highly significant and conveys a useful lesson which I hope will be made clear in the sequel. Meanwhile this must be my excuse for reviving the memory of abominable slanders which now for many years past have happily fallen into oblivion.

So far as printed testimony is concerned, I have not been able to trace any of the scandalous stories which were eventually circulated concerning Giovanni Mastai's early life further back than 1859, when he had already been 13 years Pope. Of course it is likely enough that in revolutionary circles and among the swarm of political refugees who congregated in such centres as Paris, Geneva, Brussels and London, all kinds of vile anecdotes were current long before this. No sensible man who knows the tone of—say Gavazzi's lectures—can doubt that any imputation of immorality against an ecclesiastic, were he priest, friar or pope, would have been received with acclamation by fanatics of this stamp. It may also be that these evil stories were published by the more disreputable newspapers of liberal and anarchist tendencies before they found their way into books which had some little pretension to be treated as serious literature. But the fact remains that the earliest procurable work which plainly charges Pius IX with having led a life of debauchery as a young man is that entitled *La Rome des Papes,* printed in three volumes in 1859.[3] The book appeared anonymously, but no secret was afterward made of the fact that the author was a certain Luigi Pianciani who was then a political refugee. After the occupation of Rome by Victor Emmanuel he returned to Italy and there he was more than once elected Syndic of the City, a dignity roughly equivalent to that of Lord Mayor. The Preface of the *Rome des Papes* lets us know plainly enough

[3] The title page runs *La Rome des Papes, son origine, ses phases successives, ses mœurs intimes, son gouvernement, son système administratif.* Par un ancien membre de la Constituante romaine. Traduction de l'ouvrage italien inédit. Bâle, Librairie Schweighauser; London, John Chapman, 8, King William Street, Strand, 1859.

what we are to expect. "We shall specially devote ourselves," the author tells us, "to the task of making the life of Pius IX thoroughly known so that the reader coming to undertsand this may be able to form an appreciation of the Papacy in general."[4] "We shall narrate the story of his childhood", he says again, "we shall expose the excesses and the passions of his youth, we shall strip him of the prestige that envelops him, in order to show him as he really is." And once more, a little later, the writer pretends to repudiate indignantly the idea that he ought to be deterred from these promised revelations by the thought of the scandal they may cause. "What!" he cries. "Is a pope to be guilty of imposture and incest, is a cardinal to yield to every human frailty, is a bishop to become a common swindler, is a prelate to make a shameless living by procuration and adultery, and will you venture to tell me that these things are merely the secrets of private life?"[5]

The *Athenaeum*, then and for many years later the leading English weekly devoted exclusively to literary criticism, was not a journal swayed by any undue sympathy for the papal system, but in noticing very briefly the first volume of this precious compilation it gave its impressions frankly enough.

> The anonymous writer of this volume [says the reviewer] is at war with the Popedom and eats the bread of exile. But his bias might have been forgiven, had he confined himself to stating what he knows from personal observation or through the medium of history concerning the system he so fiercely and laboriously condemns. Instead of this he retails a monstrous variety of scandalous anecdotes, numbers of which may be authentic, but which nevertheless could not be established by evidence, and, therefore, may on the other hand be impeached as wholly false.[6]

Now, as anyone will discern who takes the trouble to make minute comparisons, this book *La Rome des Papes* has been for a number of later calumniators of the papacy a sort of mine from which they have quarried their materials. They have added to them and embellished them with still more realistic details. They have put into grosser words things which Pianciani has sometimes only insinuated. But the legend of

[4] Op. cit. Preface p. XV.
[5] Ibid. Preface XVIII.
[6] *The Athenaeum*, 11 February 1860, p. 204.

Pius IX's dissolute youth has been drawn mainly from the writings of this violent revolutionary, a man whose extravagant fanaticism betrays itself in every page of the volume. It is difficult to believe that these stories can have been told in good faith, and yet such is the blind and unreasoning passion conspicuous in Pianciani and some other writers of the same party, that we hesitate to assume that he was consciously lying. There are always scoundrels in every group of resentful and proscribed men who find their interest in playing upon the furious hatreds which the situation evokes. The fungus grows with incredible rapidity in such surroundings. The tiniest grain of fact, a mere name, a single chance encounter, is sufficient nucleus to build up a whole mountain of scandal, and that which a man has heard half a dozen of his intimates repeat, he soon declares to be an unalterable conviction and a matter of common knowledge among all the thinking men of his country. How utterly wild and unverified was Pianciani's information regarding the domestic life of the Mastais of Sinigaglia may be judged from one slight but not unimportant detail. In *La Rome des Papes* (II, 358) he states categorically that Giovanni Mastai (Pius IX) had four sisters—Theresa, Delia, Virginia and Thecla, with three brothers Joseph, Gaetano and Gabriel. But when the Leo Taxil case[7] came on before the French courts in the suit brought against Taxil by the Pope's nephew, Maître Delattre, Taxil's counsel, stated that the father of Pius IX had six children—Gabriel, Giuseppe, Gaetano, Ercole, Thérèse-Isabelle and Gian-Maria (Pius IX),[8] i. e. one girl and five boys, instead of four girls and four boys. Seeing that Maître Delattre constantly quoted from Pianciani in the course of his address, it is plain that this rectification was made advisedly and with the knowledge that in such a matter as the number and names of his own uncles and aunts the Pope's nephew could not be bluffed. Whether Pianciani had invented these names just for the sake of seeming well-informed, or whether he copied them from some unreliable authority no one can tell; in any case his data must surely be wrong.

To pain the reader with the details of the half a score of amours which Pianciani lays to the charge of Pius IX, begin-

[7] For this see further below.

[8] Plaidoyer de Mre Delattre, p. 27.

ning with the hideous insinuations made against the Pope's sister, is surely unnecessary. Let it be sufficient to say that every kind of criminal indulgence is laid to his charge. The young Mastai is represented as being consumed by a hopeless passion for the Princess Helen Albani, but Pianciani tells his readers that when she rejected his addresses the disappointed suitor "turned from the Princess to the lowest classes of society . . . love was succeeded by debauchery". But licentious conduct is not the only fault of which he stands accused. In the same pages he is represented as utterly heartless (p. 358), as making an uncertain income by cheating at cards (Ibid. & p. 369), as committing simony in order to secure for himself one of the canonries of St. Peter's (p. 373), as detested for his arrogance and cruelty at the hospital of San Michele (p. 385), as a monster of treachery to those who trusted to his honor (p. 390), as incurring universal odium when Archbishop of Spoleto (p. 394), as secretly delighting in the works of Sue, Dumas, and Georges Sand when Bishop of Imola (p. 396), etc., etc. We say nothing here of the incredible barbarities, the acts of oppression, the blunders, the follies, the hypocrisies, the contemptible meannesses laid to his charge in his capacity of Sovereign of the States of the Church. That many of these accusations are utterly in conflict with notorious facts a very little reading soon discovers. For example a monograph was printed in 1877 regarding the five years spent by Mastai as Archbishop of Spoleto (1827-1832). However one-sided may be the documents contained in this, they at least show that the Archbishop was not universally unpopular, for the Gonfaloniere and Anziani of Spoleto memorialized the Pope as soon as they heard the rumor of his translation, begging that their beloved Archbishop might not be taken from them.[9] But it would be absurd to attempt to deal seriously with these wild outbursts of political hatred by any refutation in form.

Let us turn to the two other calumnious biographies of Pius IX which contributed most to blacken the good name of the Pontiff in the eyes of those who were eager to believe ill of him.

[9] *Memoire storiche della Vita episcopale in Spoleto del Santo Padre Pio IX*, Rome, 1877. See especially pp. 80-86, where the official documents are given *in extenso*.

The first of these in order of time was the libellous work of Pierre Vésinier which was printed in French at Berlin in 1861 and translated into German the same year. Anyone who will take the trouble to look up the account given of Vésinier in such impartial sources as Larousse[10] or the *Grande Encyclopédie,* will easily learn what kind of man he was. Throughout his life he was identified with revolutionary principles. After the Coup d'État of 1851 he hastily quitted France and took refuge first in Belgium, and then in Switzerland, where he met Eugène Sue and became his literary assistant. Expelled from Switzerland he returned to Belgium. There in 1860 he was charged before the Cour d'Assises of Brabant with the publication of "two obscene pamphlets", *Le mariage d'une Espagnole* and *La femme de César,* and was sentenced to eighteen months' imprisonment and 2000 francs fine. Shortly afterward he was expelled from Belgium and came to England. After the Franco-German war he became one of the leaders of the Commune. He edited the *Journal Officiel* during the period that the Commune was in the ascendant at Paris, and on May 24th he signed the decree which ordered portions of the city to be set on fire in order to prolong the resistance. After the suppression of the Commune he returned to England and founded in London a Journal, *La Fédération,* to propagate Communist principles. It is plain from his published writings that Vésinier's mind was deeply embittered against all representatives of authority and religion,[11] while the taint of indecency is never far removed and constantly comes to the surface when opportunity offers.[12] What sort of biography of Pius IX such a writer would be likely to produce can easily be imagined. With *La Rome des Papes* before him, Vésinier simply recounts in greater detail the scandalous stories of the Pontiff's early life in which that work abounds, but he not infrequently embellishes them, and the tone which he con-

[10] I call Larousse impartial in these matters because, as everyone knows who has consulted it, the first edition has a marked anti-clerical bias.

[11] Even with his fellow revolutionaries he seems to have been constantly at loggerheads, Larousse says: "Ce fut vers 1869 que Henri Rochefort, faisant allusion à l'extrême difformité physique de Vésinier, malingre, laid et bossu, lui donna le surnom de *racine de buis,* qui lui est resté."

[12] The *Grande Encyclopédie* says of Vésinier: "Romancier lui même, mais fort peu lu, il écrivit des pamphlets, plus obscènes que politiques, contre Napoléon, contre l'Impératrice Eugénie et contre le Pape".

trives to impart to the whole is peculiarly revolting. For example speaking in general terms of the supposed love adventures of Mastai's youth, he remarks:

If he had yielded to the promptings of his heart and allowed himself to be carried away by the seductions of an ardent passion, we should be the last to dream of blaming him. On the contrary we should have congratulated him and we should have said with Christ that many things would be forgiven him because he had loved much. But of generous self-abandonment there was unfortunately not a trace in his composition. Cold egotism and boundless vanity formed the key-note of his character. In unguarded moments he frequently confessed, to quote his very words, as repeated by one of his friends: "I have no sort of fondness for anyone. I could see father, mother, brothers and sisters perish without a tear. Why then should I allow my peace of mind to be interfered with?".

This last utterance is taken textually from *La Rome des Papes* but Vésinier italicises it and adds a footnote to say that all the passages so printed by him are indisputably authentic and that in fact his whole account of the youthful excesses of Pius IX is of the most scrupulous exactitude,[13] being derived from the testimony of eye witnesses or that of the Pope's intimate friends. After wearing himself out by a dissolute life, Mastai, according to the same authority, was reduced to despair by the recurrence of the epileptic seizures which blocked every avenue to advancement. He accordingly turned pious and "invented a new dogma", that of the Immaculate Conception, which he afterward defined as Pope. But even after his conversion Vésinier does not allow him the credit of sincerity. This unscrupulous slanderer represents Mastai as a fashionable young Abbé, using his popularity for the most vile purposes.

Prédicateur aimé, confesseur adoré, amant fortuné, toutes les joies lui furent prodiguées par ses jolies pénitentes.[14]

[13] Vésinier's words are "Tout ce qui concerne la jeunesse de J. B. Mastai est de la plus scrupuleuse exactitude. C'est un de ses anciens camarades d'enfance, qui a été témoin de tous les faits que nous racontons ou confident des détails que nous citons, qui nous les a fournis" (p. 5). Yet anyone who compares the two books will find that the passages which Vésinier so distinguishes are taken bodily from *La Rome des Papes* of Pianciani.

[14] Ibid. p. 12. All these things are repeated and further developed in some of Vésinier's later works of Fiction e. g. *Mœurs Impériales*.

The third biographer of Pius IX who claims some special notice is M. Petruccelli della Gattina. He also was a revolutionary who had come to Paris in 1848 as a political refugee from Naples where he had been elected deputy and had fiercely attacked the Ministry. In July 1871 Petruccelli della Gattina was expelled from France upon the restoration of orderly government after the war and the Commune. Since his expulsion, observes Larousse, writing in 1874, he has shown himself "the deadly foe of our country" (l'adversaire acharné de notre pays). In some respects the biography written by Petruccelli della Gattina, entitled *Pie IX, Sa Vie, Son Règne, l'Homme, le Prince, le Pape*[15] is the vilest of all. Not only is the legend of the Pope's dissolute youth repeated and extended, but the writer in the plainest language declares that these irregularities continued after he had become Head of the Church. Mastai is represented as so utterly devoid of all moral sense as to believe that he was making a great reformation in his life when upon his ordination "he gave up all his old acquaintances in the world of fashion and devoted himself to a little Jewess of the shop-keeping class stowed away somewhere in the quarter of the Ghetto." As Pope he carried on intrigues, so Petruccelli della Gattina assures us, with three ladies whom he names. One of them was the Abbess of Fognano, another the Countess Spaur, widow of the English antiquarian Dodwell, and the third was an old friend of Mastai's, Donna Chiara Colonna, the object of the most violent passion of his life. "All Rome", says this veracious biographer, "still talks of the follies he committed for this charming personage." When Pius IX fled from Rome to Gaeta in 1849, the real reason why he quitted the city, so we are told, was because the Countess Spaur who happened then to be in the ascendant was afraid to remain there any longer, and the Pope, on the other hand, could not endure to be separated from her for even a few days.

Probably many readers will be disposed to consider that calumny so gross and so obviously malicious should only be treated with contempt. But the unfortunate part of it is that people do not distinguish between these cases of political and religious hatred and those that occur in ordinary life. In

[15] Published at Brussels 1866.

ordinary life it is a fairly trustworthy principle that "where there is smoke there is fire". If there is much talk about the loose morals of a private citizen there is likely to be some foundation in fact. Stories may be enormously exaggerated, quite harmless acts may be most cruelly misinterpreted, but one is pretty safe in drawing the conclusion that even an unprincipled calumniator will select a point for attack which he knows to be a weak one. He does not want his lie to be discredited by its being in conflict with facts notorious to all. But in the case of religious and political animosities, feeling is often so deeply roused that men will believe any and every kind of evil of their opponents. The unscrupulous calumniator passes undetected. His story is swallowed so greedily that crowds at once make it their own in a sort of good faith and they are even up in arms at any rectification as if it were a personal affront. Thus a tradition is rapidly formed, to doubt which in their eyes would be impious.

These are the circumstances under which that other venerable adage, "Only throw enough mud and some of it is sure to stick" unfortunately comes into play. For Catholics, no doubt, and for a fair proportion of reflecting and unprejudiced Protestants, the matter is plain enough. Pius IX in this relation was simply the victim of unscrupulous calumny. Not one shred of evidence worthy of the name has ever been adduced which would cast a doubt upon the probity and integrity of his private life at any stage of his career. But for the careless tourist who spent a few weeks or months in Italy, or for the journalist or the purveyor of popular literature whose only thought was to amuse his public, the simplest course was to assume that Pius IX was like other men in his youth, neither a paragon of virtue nor a monster of vice. His friends said that his morals were snow-white, his enemies declared that they were sooty black; it would save a good deal of trouble to take it for granted that they were neither one nor the other, but simply grey. There would be no difficulty in quoting endless examples of this attitude of mind. I hope I may be pardoned for calling attention to one or two that are especially characteristic. One of the earliest of these is the book of a tourist, a Mr. C. R. Weld, published in 1865 and entitled *Last Winter in Rome*. It is a gossipy volume of considerable bulk

and generally inoffensive in tone. At that period, of course, Pius IX was still ruler of the papal states and very naturally Mr. Weld contributes a short sketch of the life and character of the actual sovereign of Rome. His account, though decorously toned down, is plainly derived from the same sources as Pianciani and the rest, possibly from the pages of one or the other of them. We are told "that in youth Pius was noted for his dandy dress, appearing always in a semi-military uniform,[16] wearing boots and spurs, and seldom seen without a cigar in his mouth".[17] This, no doubt, even if it were true, would be innocent enough, but combined as it is with the suggestion of entanglements that were not so innocent, it serves only to give them a verisimilitude which they would otherwise lack. Weld goes on to say that when disappointed in love Mastai "plunged into dissipation, drank deeply and gambled largely" and he insinuates that as bishop and cardinal he was so under the influence of women, notably the Abbess of Fognano and Countess Spaur, that his minister, Cardinal Antonelli found it necessary to banish the latter lady from Rome.[18]

Not less remarkable is the treatment of the Pope's early history in the two volumes of Mr. Legge, *Pius IX, the Story of his Life,* published in London in 1875,[19] that is to say when Pius was already an old man of 83. The biographer has clearly laid the books referred to above under contribution, but he suppresses the more unsavory details and tells his story as if he had made personal inquiry into local traditions.

There are yet living in Rome a few who, in their youth, were familiar with the handsome and much-admired dandy, John Mastai-Ferretti, who by successful gambling was enabled, in spite of the miserable pittance of three pounds a month . . . to maintain a fashionable appearance, always wearing a semi-military uniform, boots and spurs, and seldom seen without a cigar in his mouth.

[16] Pius IX himself denied in the most positive terms that he had ever had any connection with military life or had had any thought of entering the papal Noble Guard.

[17] C. R. Weld, *Last Winter in Rome,* p. 70.

[18] Weld, *Last Winter in Rome,* pp. 75-76.

[19] See especially I, pp. 21-33; Mr. Legge seems to have made much use of a venomous *Vita di Pio IX* by "Italo Fiorentino" Milan, 1874.

Mr. Legge further states that the young man fell desperately in love with a daughter of the Prince Albani. She rejected him for a more wealthy suitor, whereupon we are told that:

> Mastai whose devotion had been extreme was now mad with jealousy and rage, and sought to alleviate his misery in a life of dissipation. He gambled heavily; and his noble birth, fascinating manners and handsome person secured him hosts of admirers.

Even T. Augustus Trollope in his widely-read *Life of Pius IX* (London, 1877, 2 vols.), though he refers to Petruccelli by name and explicitly condemns his scandalous stories of Mastai's youth, nevertheless accepts the description of the future pope's costume "half civil, half military with a touch of the barber's-apprentice in it" as probable enough. "The young provincial dandy", he declares, "was very far at that time from dreaming of the Church as a profession; and it is certain that he was looking forward to a military career." Further he states that he fell in love with his foster sister, one Signorina Morandi, who married another man, and who later, as the poor widow Ambrogi, appealed to the Pope for help; but Pius would do nothing for her.[20]

Although English Protestants have thus compromised for a milder form of scandal, still among Continental Freemasons these charges in their most abominable form have continually been repeated. One would have thought that even vindictive hatred would hesitate to pursue the kindly old man beyond the grave, the more so that for seven years he had been stripped of the temporal power and was virtually a prisoner in the Vatican. The fact is, however, that the very year of Pio Nono's death produced a flood of such literature, meant no doubt as a counterblast to the veneration displayed for his memory by many who were by no means clerical or even Catholics. It would be useless to give a catalogue, but I may mention as particularly infamous the work, *Vita intima e publica di Pio IX Papa,* (Milan, 1878), of a well-known literary hack, Oscar Pio. This writer reproduces all the vile slanders of Petruccelli, while with extraordinary effrontery he dedicates the compilation to his own mother. At any rate a fly-leaf at the beginning of the volume bears the formal inscription:

[20] Trollope, I. pp. 11-14.

"To my Mother, Clato Fattiboni Pio, who by her example first inspired me with the love of study and labour." One can only hope that Oscar Pio's lack of any sense of the value of historical truth was not derived from the same source.[21]

Passing over the section devoted to Pius IX in another scurrilous but pretentious work, Lachâtre, *Histoire des Papes* (Ed. 1880, Vol. III, pp. 351 seq.) a word must be said of the notorious "Léo Taxil" (G. A. Jogand Pagès), the founder of the *Bibliothèque Anti-Cléricale* to which, beside much pornographic literature, he contributed a blasphemous *Vie de Jésus* with "500 comic illustrations".[22]

In 1883 he produced two books lampooning the late pope. One was entitled *Pie IX devant l'Histoire, sa vie politique et pontificale, ses débauches, ses folies, ses crimes* in three volumes; the other was attributed to an imaginary *cameriere segreto* of the pontiff, christened Carlo Sebastiano Volpi, who professed to tell the story of *Les Amours secrètes de Pie IX*. In connexion with this last work an action was brought against Taxil in the French courts by Count Mastai, the Pope's nephew, and the author was condemned to 60,000 francs damages and the compulsory insertion of the sentence in 60 newspapers.

While fully recognizing the contemptible character of the slanders of a man like Taxil, it must not be forgotten that Pio Nono's other accusers had a certain standing in the eyes of quite a considerable section of their countrymen. They were, as already said, the friends of Garibaldi and Mazzini, and they had the support of even such a literary genius as Victor Hugo. Count Luigi Pianciani, as he was styled later in life, was not only twice over Syndic of Rome, but he was also at one period Vice-President of the Italian Chamber. The literary abilities of Petruccelli della Gattina, even as a writer of French, which

[21] Another specimen of the same type of literature is a brochure entitled *Giovanni Maria Mastai, Papa Pio IX* by F. D. (Milan, 1878). It is embellished with a number of wretched woodcuts illustrating among other things the Pope's love adventures as a young man. Another similar pamphlet, attributed to one Don Luigi de Potosi, professes to cite a document in the archives of the papal police describing the arrest of Mastai with some women of bad character in a drunken brawl. But there are many similar brochures, both of this and of earlier date.

[22] The "500 comic illustrations" were prominently announced in the advertisement of the book.

was not his own language, were generally recognised. He was the collaborator of Jules Claretie in a play which was printed under their joint names.[23] Further, Petruccelli's *Histoire des Conclaves,* a bulky work in four volumes, will be found constantly cited in bibliographies as if it were a serious contribution to papal history. But even more noteworthy was the influence which the calumnies of Pianciani and Petruccelli exercised upon such writers as Weld, Legge and Adolphus Trollope—the last-named a brother of the famous novelist Anthony Trollope. These were normal English tourists, with no special antipathy to popery, but nevertheless, as stated above, it is quite clear that their judgment had been more or less warped by the vile aspersions which the anti-clerical faction had scattered broad-cast.[24] For Catholics no refutation of these slanders is needed, but it is still a consolation to be able to quote, as I hope to do in my next article, one quite conclusive piece of testimony from a writer not less hostile to Pius than the leaders of the revolution of 1849.

HERBERT THURSTON, S.J.

London, England.

A PLEA FOR PARISH RETREATS.

PARISH priests have troubles, hard problems, severe tests of strength, that will not easily down. The devil in all his hues, shapes, and robed even as an angel of light, does not die. He follows no peace treaties. The reign of Faith, the sway of the moral law, suppose always and everywhere a test with the forces of man's depraved nature. The purpose of the Ambassador of Christ is the diffusing of a deeper and a

[23] This was the *Famille des Gueux,* first represented and published in 1869, that is to say three years after the appearance of Petrucelli's infamous *Vie de Pie IX.*

[24] Even in responsible works of reference the influence of this campaign of calumny can be traced. Thus in McClintock and Strong, *Cyclopaedia of Biblical and Ecclesiastical Literature,* New York, 1879 Vol. VIII, p. 249, the authors tell us, when speaking of the alleged miraculous cure of Pius IX's epileptic attacks: "Secular writers less anxious to paint the miraculous manifestations in Pio's youthful days declare that he was a libertine and that stretched upon a bed of sickness he repented of his sins and by a life of abstinence and purity gradually recovered." They also state positively, upon the authority of T. A. Trollope that before becoming a priest, the Pope had been a member of a lodge of Carbonari, and mention without disapproval the report that "he even visited a body of Freemasons in Philadelphia", regardless of the fact that Pius never in his life set foot in the United States.

more abundant supply of the spirit of Christ. As a shepherd of souls, he stands before the people in the livery of Christ, and his endeavors at all times by deed and by word shall be to draw his entire flock into a warm and inseparable union with Christ.

How to attain this devout consummation is the problem. The means offered by the Church must be put to work and made to bear with all their divine might upon the strongholds of every species of evil, to the end that in all things God may be glorified. "Da mihi animas; tolle, tolle cetera," sighed the servant of God, Don Bosco.

The chief means are, as we know, constant inculcation of the solemn need of prayer and the right use of the Sacraments of the Church. Sinners, like the poor, will always be a problem; both will always be with us. In spite of all that can be done by the holiest and the most generous of priests, there are souls that will not come unto Christ and enjoy His association as members of His chosen Christian family. Humanly speaking, there will appear insuperable obstacles of a more or less menacing character. But Christ speaks and acts through the priest who will remember that "there is more joy in Heaven upon one sinner doing penance than upon ninety-nine just that need not penance". But if the sinner does not enter the house of God, and does not hearken to the voice of the shepherd, then, in obedience to the injunction of Christ, the latter has to "go out into the byways and the highways and compel them to come in".

This condition introduces the Mission Idea, in the presentation of which, stranger priests, specially gifted in that art of arts, the gaining of souls for Christ, filled with zeal and speaking with unction, are called into requisition. Through a series of instructions, moral and catechetical, recitation of the Rosary, early Masses, powerful sermons upon the eternal verities of a Christian life, these stranger priests revive the Faith in the hearts of the people and develop a more scrupulous observance of the Commandments of God and of the Church. But the results do not long abide! These exercises usually last a week or longer. The writer has been frequently engaged in such work among people in different parishes throughout the country. There is a joy in it, in spite of the hardships trying to

flesh and blood. Where Christ goes, the Cross goes with Him; yet there is consolation in serving the Lord, and the service is sharing in the reign of the Great King.

Judging from results following along permanent lines, I am convinced that a Parish Retreat is more lastingly fruitful than the average Parish Mission. These greater results are derived from a more intense realization of the spiritual life brought into being by the introduction of Meditation, something that is all too rare among Catholics. Meditation, outside the religious life, is largely a lost art. For the laity, speaking generally, it exists only in theory. Its absence provokes the inquiry whether it is a food too rich for the spiritual digestion of Catholics. It is this art and the habit of meditation which is begotten of the Retreat. Precisely through meditation a Parish Retreat promotes in a higher degree all the effects of the Mission. It does so, moreover, with less effort on the part of the Retreat master, less fatigue for him. A Parish Retreat requires fewer missionaries, except where confessions are concerned. In the latter matter, confessions as to numbers, are identical.

One explanation of the coldness existing among Catholics and non-Catholics also in the domain of religion is found in the absence of continued reflection upon the doctrines and precepts of Christ. Catholics listen with enthusiasm to the missionaries; they crowd the churches and they approach the Sacraments in large numbers. But the self-improvement which results from meditation is not found to be the habitual effect of sermons, save in isolated cases.

A Retreat is preëminently a spiritual exercise involving silence, self-examination, recollection and, chiefly, meditation by the individual soul. St. Ignatius in his marvellous Spiritual Exercises calls for frequent meditations in order that the best results may flow from the making of the Retreat. He even counsels the repetition of certain topics to the end that their importance may be brought to the foreground and do their best work. His meditations are divided into periods, one of which he calls the Purgative period. He advises one to retire into solitude. Alone before God and his soul the retreatant may ponder which shall rule in life—the soul, or the flesh and the world. The Roman Breviary tells us priests

what is the mind of the Church concerning these Spiritual Exercises. *Notate bene, lectores sacerdotales!*

From no angle does it appear that the Parish Mission when compared with a Parish Retreat has any greater advantage. Both have the betterment of souls as ends, but in view of the telling benefit of personal meditation essential to a Retreat, there is necessarily inculcated in the souls of the Retreatants a deeper concentration of mind, a more serious reflection upon the enormity of sin. In the Retreat a soul becomes personal, the desire for the betterment of the soul is more intense, and one perceives the why and the wherefore of a more vital interest in the Church and in the care of his soul.

A Parish Retreat need not eliminate any feature usual with a Mission in the Parish. All may be given in the form of meditations with the Retreat master seated (he may mount the pulpit too) at a table in the sanctuary or in the center of the church. Christ "sat" with the doctors of the Law; His great Sermon on the Mount was delivered "seated". A sitting posture promotes calmness, ease and lends to deeper thought.

In selecting a Parish Retreat much depends upon the local pastor. He must prepare his congregation for the projected Parish Retreat, which must be announced with earnestness and emphasis from the pulpit for several weeks in advance. Parish prayers must be offered for the success of the Retreat. He must counsel every one to look upon the forthcoming Retreat as a personal matter. The soil of the people's souls must be prepared in advance by the pastor.

Pardon what may seem a digression here. Signs for the continued prosperity of the Church in the United States are looming strong upon the walls of observation. These signs have an efficient cause. Many energies are being brought into play. Catholic life has actually entered that Holy of Holies, Christian Sacrifice, where all Christian heroes and heroines are schooled and molded into active agents. Men and women, boys and girls, are being marshaled into action. Catholic students are out in force, with girls and young women vying with boys and valiant men in the boldness of their Christian attempts. "The world for Christ and Christ for the world," and "America for the Catholic Church," are trite and hackneyed sayings these days. Not so very long ago it was a

common opinion that American Catholics could never be enlisted for the Foreign Missions. What a set-back was given this, once the inviting fields of the Missions, Home and Foreign, were thrown open to Catholic Americans, men, women, boys and girls! American Catholics are really making sacrifices for their Faith; they are enthusiastic for the souls of others without the Fold. American Missionaries, American Sisters, have generously gone into the thickest of the fight against the further rule of Satan, bearing aloft the banner of the Crucified, the Sacrificed Christ. Their deeds are being written in imperishable characters among pagans. "God wills it," rules the day, and the main cause of these wholesome and most edifying activities to-day is the fact that the minds and wills as well as the hearts of Catholic people have been saturated with the full meaning of the "Catholic Sense". Action follows thought.

Before the Apostles went forth to preach, they remained in prayer and silence in the "upper chamber." They meditated for nine days. Then came down the fire and the power of the Holy Ghost; and thus equipped they went to conquer the universe. These days of prayer and meditation brought the Christ-issue before them, taught them by whom, in whom, and through whom they were to win the world for Christ. "They kept all these things in their hearts," and in God's own time the fires of the Holy Ghost came down upon them and transformed them into fearless heroes. There in the "upper chamber," by meditation and prayer, they felt the urge of sacrifice, grasped it to their bosoms and threw a hating world into prostrate adoration. There was the preparatory school in the "upper chamber," the school of meditation. St. Francis Xavier, known as the Patron of the Missions, tore away the Japanese from the prison house of paganism and debauchery and brought them to the feet of Jesus Christ, after he too had gone through the preparatory school of meditation, which filled his soul with divine wisdom and courage, elevated him to the heights of the Holy Mountain, where he grasped the torch of heroism from the hand of Christ.

Our Blessed Lord often passed the night in prayer; He retired from the multitude. There is the example for us all. "I have given you an example, that as I have done so do you

also." The night before He died He retired with His three Apostles into the Garden to pray; He watched and He prayed. The Apostles wearied fell asleep; they were not watching and praying, preparing themselves for the tremendous temptation that would that very night overcome them. Christ rebuked them: "What, can you not watch one hour with Me?" It is said in the life of the Curé of Ars, St. John Baptist Marie Vianney, that once while preaching he noticed a man who was smiling, and inquiring the cause in the Saint's meek and humble manner, the man said as he looked intently at the tabernacle: "He smiles at me, and I smile at Him." This poor peasant meditated. Preaching is a great and good work. A Mission performs a most commendable work. But, it seems better to "say it with a Parish Retreat."

THOMAS J. BRADY, Diocesan Missionary

Kendall, Wisconsin.

THE MOVEMENT FOR CLOSED RETREATS IN EUROPE.

WE have many things to be proud of among the achievements of the Catholic Church in the United States, but our energy and promptness in supplying to our people the great benefit of closed retreats are not among them. Quite the contrary. Indeed, considering the number of our people, their generosity and fervor, and the immense benefits which they would receive from closed retreats, we are far behind our brethren in Europe in the organization of closed retreats for laymen and in the building of houses for retreats.

The history of these retreat houses in Europe goes far back into the seventeenth century. France was one of the first nations to multiply houses for retreats, and by the end of the seventeenth century a number of them existed. Paris, of course, Nantes, Dijon, Rouen, Vannes in Brittany, Nancy, and many of the other large cities of France had their retreat houses for men in the eighteenth century and it was quite usual for a house of retreats for women to be built near by. Other countries took up the movement with similar energy. Munich and Prague in Germany had their retreat houses, so did Rome, Milan, and other cities of Italy. Spain, Sicily, Poland, Mexico, even China, as well as Canada and Chile, had houses

of retreat. Besides the Jesuits, who were especially active in the work, many other congregations and orders of religious promoted retreats with notable energy. Thus the Franciscans, the Dominicans, the Benedictines, the Redemptorists, the Passionists, the Carthusians, the Cistercians, the Lazarists, the Eudists, the Oratorians, the Fathers of the Divine Word, the Vincentians, the Brothers of Mary, the Brothers of the Christian Schools, and others gave retreats themselves, or promoted the work by their aid.

South America witnessed some wonderful developments of the retreat movement, especially in Argentine and Paraguay, where the apostolic soul, Marie-Antonia, de-San-Jose, de-La-Paz, is credited with having supplied the opportunity of making closed retreats to nearly one hundred thousand of her fellow citizens. In more modern times, nearly every nation in Europe has been seized with the zeal for closed retreats. Spain, Austria, Italy, Canada, England, Holland, Columbia, Chile, Australia, Madagascar, China, Ceylon, India, have all established houses for closed retreats.

Holland and Germany, however, are specially distinguished for a recent development in closed retreats which is quite extraordinary in its organization and efficiency. Holland is noted for its singularly effective Catholic organizations. The country is so compact and its two and a quarter million Catholic inhabitants are so united in race, language and traditions, that it has been possible to effect among them an extraordinary unity. In Venlo a retreat house was opened in 1908, and during the following three years some ten more houses of retreats were opened in Holland. At present there are thirteen retreat houses in this country, which are filled with retreatants nearly every week in the year. It is estimated that nearly seventeen thousand men and fifteen thousand women make a closed retreat in Holland each year, while up to the present time, the total number of Dutch retreatants is about three hundred thousand. All this has been done for a population of little more than two million, while we with our twenty million Catholics have not even equalled the record of our Catholic brethren of Holland.

The retreat movement in Germany offers a striking object lesson from several points of view. To begin with, it was

organized in direct obedience to the clarion call of the Holy Father, issued in 1922, in His Apostolic Constitution of 25 July, in which he names St. Ignatius the Heavenly Patron of Retreats, and expresses his desire that the retreat houses be multiplied. Then too the German movement for retreats was begun at the dark hour when all the economic system trembled in the balance, and when the people, discouraged by the total collapse of the value of the mark, were almost in despair. Finally, this retreat movement has been built up along the lines of parish and diocesan organization and its extraordinary success is no doubt due to all three of these circumstances, but especially to the courage of the German bishops and priests, and their obedience to the wishes of the Holy Father. It is perhaps the method of organization which the bishops of Germany have adopted that is responsible, from the natural viewpoint, for its singular success of the work. They have appealed to the priests in the parishes to send their people to the houses of retreats and have made the business of organizing the retreats and building retreat houses an affair of the diocese itself, instead of the business of private individuals.

The summons of the Holy Father was clear, definite and inspiring. In His Apostolic Constitution, which is to be found in the *Acta Apostolicae Sedis* (volume 14, pp. 420 to 422) and which was issued on 25 July, 1922, after naming St. Ignatius of Loyola the celestial patron of all retreats, the Father of Christendom declares that it is his firm persuasion that the evils of our times have their chief source in the fact that so few persons nowadays ever really enter into themselves and become acquainted with their own hearts. The Holy Father states that experience has shown very thoroughly that the Spiritual Exercises of St. Ignatius have a singular efficacy to counteract those precise ills to which human society is everywhere a prey. He goes on to say that in consideration of the splendid fruits which closed retreats bring forth, not only among priests and religious, but among all classes of the laity, and especially among workingmen, it is his earnest wish that these retreats shall be made available to more of the faithful, and that retreat houses shall be built in greater numbers to which people may go for a month, or for eight days, or for a shorter time, to be grounded in the principles of a perfect Christian life.

In a subsequent document, an Apostolic letter which he addressed to the General of the Society of Jesus, the Holy Father still more strongly emphasized his wishes that retreat houses should be established and retreats organized for larger and larger multitudes. He states that he wishes the Exercises of St. Ignatius to be used as widely as possible, not that other methods are to be undervalued, but because the Spiritual Exercises are so wisely planned, and hang together so logically that they are able to renew the inner man and to give God His rightful place in the soul.

The Pope goes on to say that the great sin of modern society is disregard of God's rights and impatience of authority and over-assertion of the rights of man. The Spiritual Exercises can remedy these evils, and the Holy Father declares that he wishes the retreat movement in the future to be a popular one and desires that everyone without exception shall be given the opportunity to use this marvellous means of sanctification. It was these sterling and definite exhortations of the Sovereign Pontiff which set the bishops and priests of Germany working diligently to multiply retreat houses and retreats.

Of course, the movement had already assumed considerable proportions in Germany. The first retreat houses there had been established in the early half of the last century, chiefly in Westphalia. When the Franco-Prussian War broke out, the Jesuits had already eleven centres of retreats in Germany, situated at Aachen, Bonn, Gorheim, Koeln, Kreuzburg (near Koeln), Feldkirch, Friedrichburg (near Muenster), Maria-Laach, Mainz, Muenster, and Paderborn. When the Kulturkampf broke out in Germany and the Jesuits were expelled, Father Arnold Janssen, founder of the Society of the Divine Word, became an organizer and apostle of retreats. The exiled German Jesuits established a series of retreat houses in Southern Holland at Blijenbeck, s'Heerenberg, Wijnansrade, Valkenburg, Exaten. Retreat houses for women were also established in various places. In Trier there were two established at the beginning of the present century and at Styl in Holland, in the Convent of the Sisters Servants of the Holy Ghost, fifty thousand women made retreats, from 1893 to 1914.

A society called the Ignatian League of Men, established to promote retreats among lay people, has been in existence since

1900. The Catholic Workingmen's Unions of Germany have taken up the promotion of workingmen's retreats with great zeal. Retreats are given systematically to the young men before they enter military service. This work had been begun in 1905 and by the year of the outbreak of the War there were eighty-one centers of retreats in Germany of which thirty-four were exclusively used for retreats. But it was in the autumn of 1922, as we have said, just at the time of the great economic catastrophe of Germany, when the value of the old mark had reached the vanishing point, that the great diocesan organization of retreats sprang up in obedience to the Pope's direction.

The Archbishop of Freiburg appointed an organizer and director of the retreat movement in his archdiocese in 1922 and announced that the parish clergy were to be depended on to promote the regular attendance of their people at the retreats. The diocese of Paderborn established a central secretariate to encourage retreats systematically, both in towns and country districts. To carry out the suggestions of the secretariate an organizing committee was set on foot. The diocese was cut into districts, each under a supervisor who was to see that every parish made a retreat once a year. The parish clergy were to be the soul of the movement and they were to have a conference in every district.

The Bishop of Muenster drew up plans for the regular recruiting of retreatants not only through the press and the pulpit but by house-to-house visits of the clergy, and provided a fund so that poor people might go and make retreats. Retreats for young people, just as they are graduated from school, are given in these retreat houses. Various classes of persons are induced to make retreats in groups. All classes of society are reached in this way; and since the parishes are made the official units of retreat promotion, they are able to appeal to all the people within their boundaries.

Father Sudbrack, S.J., who has written extensively of the retreat movement in Germany and whose book has been summarized by Father John Coyne, S.J., in an article in the *Irish Ecclesiastical Record* for November 1925, in which many of the above facts appear, states that by March 1924, there were one hundred and eighty-three places in Germany available

for the holding of retreats. By May 1924, a hundred and eighty-seven places were available, and out of this number fifty-nine were entirely devoted to the giving of retreats. The diocese of Muenster alone had thirteen houses used exclusively for retreats and twelve other places where retreats were given.

One can form some idea of the number of retreats made in these houses from the fact that in two weeks of May 1925, one hundred and twenty-three retreats were given in fifteen dioceses. When we compare this record with the number of closed retreats given to layfolk in this country, we are rather put to shame. Though the retreat movement in the United States has been in existence for several decades, we do not number as many retreat houses or retreats in the entire nation as single dioceses in Germany can show. Yet the tremendous efficacy of the Spiritual Exercises should be just as fruitful for us as for the older nations of Europe, and if they with their comparatively crippled resources can so multiply houses of retreats, what should we not be able to accomplish with the aid of our zealous laity? Our men and women take very kindly to lay retreats when they are given the opportunity of making them, and we have enough experience to be quite sure that the retreatants themselves will prove the best apostles of the movement, if only we multiply the houses of retreats.

We have emphasized the movement in Germany because statistics are at hand concerning its spread and because its development has been so extraordinary of recent years; but in other countries also the movement has gone on apace. In France, the middle of the seventeenth century saw the establishment of many retreat houses, as we have said. St. Vincent de Paul was an energetic promoter of retreats, not only for candidates for ordination, but for the clergy also, the nobles and the people. M. Olier, the founder of Saint-Sulpice, promoted retreats. In Italy, the holy Archbishop of Milan, St. Charles Borromeo, urged his oblates to promote retreats and he built a house at Milan for that purpose. Spain, Italy, Poland, Austria, Switzerland, in a word most of the countries of Europe, have been energetic in promoting retreats; and on our own continent, Canada and Mexico have emulated the example of Europe.

Our own achievements in this regard can scarcely be said to match our opportunity and our need. Staten Island, New York, with its house of retreats, has been a pioneer in the work and has done excellent service for several decades. Philadelphia has its own retreat house at Malvern, under the Laymen's Week-End Retreat League. St. Louis, Missouri, has now the White House, where week-end retreats are conducted. Detroit, Michigan, recently had a building campaign for a house of retreat, and the Fathers at Techny, Illinois, have long been giving retreats for laymen there. The Franciscan Fathers of Chicago have a very beautiful house of retreat, while at Spring Bank, Wisconsin, on the lovely shores of Lake Oconomowoc, week-end retreats are given under the auspices of the Marquette Laymen's Retreat League. Among the retreat houses for women are the convents of the Cenacle at Brighton, Boston, at New York, Newport, Lake Ronkonkoma on Long Island, and Chicago and the Convent of the Passionist Nuns at Carrick, Pennsylvania.

Then, too, of course there are a number of schools, seminaries and other institutions where occasional retreats for the laity are held. But we must work diligently and make up for lost time in the building of houses for retreats, if we are to do anything like our duty in carrying out the wishes of the Holy Father and in providing an opportunity for all our people to make a closed retreat every year.

Every one of our large cities should have not only one, but several houses of retreat for the laity. Each diocese would surely do well to make this a part of its regular diocesan activities. We should have retreat congresses, where priests who are interested in the retreat movement could come and learn the methods which have proved successful in other places. We should have a series of conferences and instructions, where those priests who wish to take up this fruitful work may be systematically instructed in the matter of giving retreats.

We have already dwelt on the immense advantages which come to the parish and the whole Church from closed retreats. The clarion call of the Holy Father's Apostolic Constitution rings in our ears. God has blessed our land abundantly with every requisite for a multiplication of lay retreats and our splendid Catholic layfolk deserve this singular help for per-

sonal holiness and apostolic zeal. "God wills it! God wills it!" Let us have a crusade for American houses of retreat in all our dioceses.

EDWARD F. GARESCHÉ, S.J.

Milwaukee, Wisconsin.

ANECDOTAL HISTORIES OF PREACHING.

A HIGHLY cultured historian once warned me: "Beware of historical anecdotes." Anecdotes can be used in various ways. If true to fact, they may serve to bring home vividly and concretely some general truth; or they may be used to convey the impression that the truth contained in them was not single and particular, but general or at least widespread —and this implication may not be true. If untrue to fact, if "made out of the whole cloth", they may be intended to point a moral, adorn a tale, or grossly misrepresent the truth.

Writing of the first years of the Reformation in Scotland, the Rev. Dr. John Ker, in his *Lectures on the History of Preaching,* tells us an anecdote about George Wishart, a reformer: "When George Wishart was preaching in Ayr, Dunbar, Bishop of Glasgow, who had never before preached, took possession of the pulpit to exclude the reformer, but all he could say was, 'They say we sold prieche. Quhy not? Better late thryve nor never thryve. Haud us still for your bishope, and we sall provide better the next time.'" This is given to illustrate that before the Reformation "it may be said that for several centuries preaching, as a recognized institution of the Christian Church, had been non-existent. Bishops who preached were rare exceptions. . . . Scotland was then as bad as the rest of Europe—in some respects worse." The crude spelling and its tang of a crude Scotch pronunciation heighten the general effect of crudeness in the Bishop of Glasgow. Ker gives no authority for his anecdote. We find the authority given, however, in the Rev. Dr. Blaikie's work on *The Preachers of Scotland from the Sixth to the Nineteenth Century.* The authority does not appear to be unprejudiced, for it is Knox in his *History of the Reformation.* Let us hear the longer account as condensed by Blaikie. He says: "In the ordinary histories of the Reformation, we have

found but two instances of attempts of bishops to preach, both of them sufficiently humiliating. Knox tells us that, in 1545, 'when George Wishart began to offer God's word at Ayr, which was by many gladly received, Dunbar, Archbishop of Glasgow, by instigation of Cardinal Beaton, came to Ayr to mak resistance to the same Maister George, and did first occupy the kirk.' Some of Wishart's friends wished to dispossess him, but to that he would not listen, but at the 'Merkate Croce he made so notable a sermon, that the very enemies themselves were confounded. The bischope preeched to his jack-men, and to some old bosses of the town. The sum of all his sermon was, 'They say that we should preech; why not? Better late thrive than never thrive; had us still for your bischop, and we will provide better for the next time.' This was the beginning and the end of the bischop's sermon, who with haist departed the town, but returned not agane to fulfill his promisse.' (Knox's *Hist.*, i. 166)."

Now this, and one other anecdote, are given to illustrate an immediately preceding assertion: "That preaching was a lost art on the part of the bishops and secular clergy before the Reformation, and was practised only by some of the friars, is *abundantly proved by witnesses without number.* In the poems of Sir David Lindsay of the Mount there is no more frequent reproach than that the clergy could not preach:

> 'Great pleesure were to hear one bishop preech,
> One dean, or doctor in divinity;
> One abbot who could well his convent teach,
> One person flowing in philosophy;
> I tyne my time to wish what will not be;
> Were not the preeching of the begging friars
> Tynt were the faith among the seculars'."

However true might be the assertion of the neglect of preaching in Scotland, to quote two anecdotes and one poet who was sympathetic with the Reformation seems a jejune proof, hardly even a fair illustration, of the assertion that the neglect "is *abundantly* proved by witnesses *without number.*" In a History of over 350 pages dealing with Scotland alone, and specifically with preaching alone in Scotland, a slight space might have been allotted to some references, outside of pro-Reformation ones, to the "witnesses without number" who "abundantly proved" the asserted neglect.

One is apt to be reminded, by "the witnesses without number," of Maitland's astonishment at a similar phrase of the historian Robertson in his *View of the Progress of Society* prefixed to his *History of Charles the Fifth.* In his text, Robertson said that during the ages he was speaking about, namely the seventh to the eleventh century, "Persons of the highest rank, and in the most eminent stations, could not read or write." In a footnote, he says: "Innumerable proofs of this might be produced. Many charters granted by persons of the highest rank are preserved, from which it appears that they could not subscribe their name. It was usual for persons who could not write, to make the sign of the cross in confirmation of a charter. Several of these remain, where kings and persons of great eminence affix *signum crucis manu propria pro ignoratione literarum.* Du Cange, voc. Crux, vol. iii, p. 1191. From this is derived the phrase of signing instead of subscribing a paper. In the ninth century, Herbaud Comes Palatii, though supreme judge of the empire by virtue of his office, could not subscribe his name. Nouveau Traité de Diplomatique par deux Benedictins, 4to tom. ii. p. 422."

Upon this Maitland comments as follows: "It is extremely difficult to meet broad general assertions which it is, in the nature of things, impossible to disprove; but we may reasonably call for evidence of their truth, and, if it is not produced, we may be allowed to doubt and to dispute them. If '*many* charters' are preserved in which 'kings and persons of great eminence' avow their ignorance, surely many might be, and, I think, would have been produced. The ignorance of the dark ages has long been a matter of triumphant retrospect; and such general curiosities of literature or illiterature, would have been highly interesting to an enlightened public. Perhaps, indeed, 'many' instances have been adduced; but I do not remember to have seen, or specifically heard of, more than four. One of them is, I believe, less commonly known; but the other three have been repeatedly paraded in declamations on this subject." He then gives the four instances together with a quotation from the *Nouveau Traité de Diplomatique,* and comments: "To me it appears that three or four instances, occurring between the eighth and twelfth centuries, are so far from demonstrating the certainty

of a custom, that they do not prove that anything which can properly be called a custom existed. . . . There is, however, no need to pursue this point; for, of course, I do not mean to deny that there was, in those days, a much greater ignorance of writing than in ours, and that men of rank were much more frequently unable to write then than they are now. But when Robertson talks of '*innumerable* proofs', and tells us that '*many*' charters are preserved, from which 'it *appears*' that such persons could not sign their names, I feel it right to question his statement. Had he seen the original charters? I very much doubt it. If he had seen them, would it have enabled him to decide the point? I am sure that it would not; and I feel this certainty, not only because I do not give him credit for so much research *in re diplomatica* as that he should bring forward 'innumerable proofs' when Mabillon, and Toustain, and Tassin, gave only four between them, but from the very nature of the case." Maitland goes on to a discussion which does not immediately concern us.

The neglect of preaching which Blaikie says "is *abundantly* proved by witnesses *without number*" sounds on the surface, when illustrated by only three writers, like a parallel to Robertson's "innumerable proofs" that find illustration in only four instances.

The uncouth style of Dunbar's English, as quoted by Dr. Ker above, apparently to emphasize the uncouth character of the Archbishop of Glasgow, is paralleled by the uncouth Latinity of Meinwerc, Bishop of Paderborn in the early eleventh century. This "hack story" of popular historians, as Maitland styles it, appears in Henry's *History of England*: "Meinwerc, Bishop of Paderborn, in this century [viz. the tenth], in reading the public prayers, used to say,—'Benedic Domine regibus et reginis mulis et mulabis [*sic*] tuis:—' instead of 'famulis et famulabis; [*sic*]' which made it a very ludicrous petition.—Leibniz Coll. Script. Brunswic., t. i. p. 555." Maitland quotes the above (inserting *sic* twice) and comments upon it: "Very ludicrous indeed—What an odd person Bishop Meinwerc must have been, and what a very strange habit to fall into—but, without attempting to account for it, farther than by saying, 'it was his way', may we not draw three inferences from it—first, that if Meinwerc hab-

itually made this blunder, he made a thousand others like it; secondly, that what he *did*, all the other bishops did; thirdly, that if the bishops were so ignorant, the priests and deacons, to say nothing of the laity, were infinitely worse? Are not these fair deductions?"

To understand this last question, we must know that Henry gave the anecdote to illustrate his assertion that "the clergy in this age were almost as illiterate [as the laity]. Some who filled the highest stations in the church could not so much as read; while others, who pretended to be better scholars, and attempted to perform the public offices, committed the most egregious blunders; of which the reader will find one example, out of many, quoted below." The "one example out of many" is the story of Meinwerc's *"mulabis"* instead of *"famulabis"*. An ordinary reader's deductions would undoubtedly be those pointed out by Maitland, who nevertheless shrewdly proceeds to note that the story, even as it stands, can be analysed so as to bring deductions contrary to those implied by Henry; namely, that "if the bishop did make this blunder, it seems that he had, at least, one hearer who knew that it was a blunder, and who thought it worth while to note it down as such; which, moreover, that hearer would hardly have done if conscious that he was the only person capable of seeing its absurdity. Besides, if this is only 'one example out of many', there must have been persons in various places equally competent to detect such errors; and who, like the critic of Paderborn, thought them worth recording. So that, in proportion as the recorded blunders of this kind are numerous, we may be led to suspect a thicker and more extensive sprinkle of better-instructed persons. I know not how else to account for the fact that such things were seen and recorded as errors . . . ".

Now what are the facts about Meinwerc's mistake? Henry declares that the Bishop "used" to say "mulabis" for "famulabis". Despite Henry's learned reference at the end of his anecdote, the careful reader will have noted some strange things about it. Henry is making his readers laugh at Meinwerc's "very ludicrous petition", and meanwhile himself makes the mistake of writing "mulabis" and "famulabis", "instead of" (to quote his phrase) "mulabus" and "famulabus". His reference to "Leibniz" instead of "Leibnitz" is

also pointed out by Maitland, as well as the fact that the anecdote would illustrate, not the tenth, but the eleventh, century.

What are the facts about the anecdote? The Emperor, Otho III, made his kinsman, Meinwerc, court chaplain, and so loved and esteemed him that royal favors were showered upon him, finally making him Bishop of Paderborn. Meinwerc labored unceasingly in this new office; but meanwhile the familiarity of cousinship with the Emperor, the fact that they had been playfellows and apparently schoolfellows as well, made little jokes between them possible in their respectively exalted positions as Emperor and Bishop. One of these familiarities concerns our anecdote. Maitland tells the story: "At another time, the emperor had a mantle of marvellous beauty and exquisite workmanship. Meinwerc had often begged it for his church in vain; and therefore, on one occasion, when the emperor was intent on some particular business, he fairly snatched it from his person, and made off with it. The emperor charged him with robbery, and threatened to pay him off for it some time or other. Meinwerc replied that it was much more proper that such a mantle should hang in the temple of God, than on his mortal body, and that he did not care for his threats. They were, however, carried into execution in the following manner.—'The emperor knowing that the bishop, being occupied in a great variety of secular business, was now and then guilty of a barbarism, both in speaking and in reading Latin, with the help of his chaplain effaced the syllable *fa* from the words *famulis* and *famulabus,* which form part of a collect in the service for the defunct, in the missal; and then called on the bishop to say a mass for the souls of his father and mother. Meinwerc, therefore, being unexpectedly called on to perform the service, and hastening to do it, read on as he found written, *mulis* and *mulabus,* but, perceiving the mistake, he repeated the words correctly.'" The Latin chronicler continues to report the severe words of the bishop to his royal cousin for daring to play the bishop tricks, "in no common way, but in the service of God", and adds that the chaplain who participated in the trick was canonically punished.

There was no stupid error on Meinwerc's part, for any one is apt to read what is set before him to read, and the quick discovery of the trick played and the immediate rectification

of the error is to Meinwerc's obvious credit. Maitland tells us a still funnier thing. Living in Queen Victoria's reign, he says: "If you have been at church as often as you should have been in these five years past, perhaps you have heard King George prayed for by men who were neither stupid nor careless; but who were officiating from a book which had not been corrected. I am sure I have heard it within these six months." Meinwerc needs no apology. As to the declaration that he *used* to make the same mistake, Maitland simply says, "Well, that is one of those things which, as they admit of only one reply, very commonly receive none at all from civil people." And as to the assertion that the example of Meinwerc is only "one example out of *many*," he replies that: "I really do not recollect any story like it, except the notorious *mumpsimus*, and one which looks almost like another version of what we have just had, and which I know only from its being quoted by Lomeier, in connection with another dark-age anecdote which is too good to be passed by, and which shows, in dismal colors, the horrible ignorance of the clergy." In a footnote, Maitland gives another anecdote of the same kind. "But is it not lamentable", he asks, "that learned men should credit and circulate such stories?"

On the other hand, historical or homiletical anecdotes may be quite true to fact, and still be employed in such a way as to give a wrong impression either through the generalization made by the narrator or by the careless and ignorant inference drawn by the reader. Thus in his *Lectures on the History of Preaching*, Ker divides pre-Reformation preachers into four classes: 1. Those who read to the hearers the sermons found in Charlemagne's *Homiliarium* or in later collections such as the *Dormi Secure*. 2. "On the other hand, the more learned preached sermons of a Scholastic type, full of plays upon words and ridiculous conceits." He illustrates by referring to a sermon heard by Erasmus which took the word "Jesus" as a text and found a manifest image of the Trinity in its three cases, Jesus, Jesum, Jesu; a deep mystery in the last letters of these words—*s* standing for *summum*, *m* for *medium*, *u* for *ultimum;* and a symbol for "sin" in the middle letter, *s*—thus implying that Jesus took away the sin of the world. But again: "The custom of those preachers was to have an intro-

duction, which they called *praeambulum,* as far from the text as possible, so as to keep the hearers in suspense, and make them say, *Quo nunc proripit ille?* And other preachers dealt with useless and abstruse questions such as: "Whether God could sin if He chose; whether He could know what He did not know; whether Christ would have been crucified if Judas had not betrayed Him; and so on." 3. "A third class of preachers, found chiefly, as already indicated, among the monastic orders, related stories about saints and legends of the most trifling and irreverent kind." 4. "Others again amused their hearers with ridiculous anecdotes, and acted the part of comedians and jesters. In this the parish clergy showed as much skill as the friars. Their extravagances would be almost incredible, if we had not the authority of grave and trustworthy writers who give the names and parts of the sermons of some of the preachers. Maillard, Menot, and Barletta were noted in this department."

The picture thus summarily drawn—what impression would it make upon an ordinary reader? What else but that such preaching as might be called original was full of plays upon words, ridiculous conceits, mystifying preludes, futile philosophizing, stories about saints, and trifling and irreverent legends; or amusing in their ridiculous anecdotes, acted comedy and jesting, and almost incredible extravagances. But is this the complete story? If so, one cannot but wonder at the temerity of the Anglican minister, Mr. Ashley, in going to sources such as these for abundant uses in his *Promptuarium for Preachers.* The ludicrous preachers belong to the period which immediately preceded, and partly accompanied, that of the Reformation. Yet we find Ashley giving very favorable estimates of the preachers of this period whose sermons he thus uses. Let me illustrate:

1. St. Bernardine of Sienna (d. 1444): "With the exception of the 'Quadragesimale Seraphim', which consists of forty-eight short sermons upon love, and which forms in itself a marvellous compendium of experimental religion, all the other sermons are composed more after the manner of theses or tractates than what we now understand by the title of sermon. After a short introduction, each so-called sermon is divided into three articles, and each article into three chapters, which

are full of truths expressed in the tersest and most concise language possible, being for the most part a string of propositions, each one of which is either proved or illustrated by some passage of Holy Scripture. . . . S. Bernardine never seems to tell us anything that we did not know before; there is little that is new and fresh in him, and yet these sermons of his are woven into a perfect discourse with marvellous skill, with a skill which can only be appreciated by anyone who has tried to form a sermon upon his model. . . . When the heart is in the right place, the preaching according to S. Bernardine cannot be very far wrong. A brother once asked him what was the best way to make his sermons profitable to the people and useful in gaining souls to God. S. Bernardine replied: 'Before all other things seek the Kingdom of God and his glory, and refer all thy actions to his praise and honor, continuing in brotherly love, and do yourself first that which you desire to teach your people. So it will come to pass that the Holy Spirit will lead you into all truth, and will give you a mouth and speech which your adversaries will not be able to resist.' In this spirit S. Bernardine both lived and preached."

2. Judoc Clichtove (d. 1543): Ashley quotes a most favorable opinion of the sermons of Clichtove from the pen of his friend, Louis Lassere, Rector of Navarre College and Canon of Tours, who first collected the sermons into one volume. Ashley then continues: "Anyone who knows these sermons of Clichtove will readily indorse this opinion of Lassere, for every one of his two hundred and fifty-four sermons is worthy of study, as containing a certain proportion of valuable information. So remarkably well digested is the knowledge of Clichtove, and thrown into so simple and easy a form, that the extraordinary wealth of his learning dawns upon his readers only by slow degrees, and when one or more of his sermons have been duly pondered upon and digested. About one thousand words is the average length of the sermons of Clichtove. . . . Clichtove is a most safe guide for any preacher to follow; there is nothing extravagant and far-fetched, either in his interpretations or in his applications of Holy Scripture: and if he be not so startling and brilliant as some other preachers, he yields the palm to none in point of usefulness, fulness of Scriptural truth, gentleness of persuasion, and the high standard of the spiritual life which he ever sets before his hearers."

3. Nicholas Denyse (d. 1509), an Observant friar: "He was the author of seven books of sermons . . . a total of four hundred and sixty-nine sermons, every one of which is of value, as containing some thought which is worthy of record. . . . In conclusion we can only say that the wealth of thought brought by Denyse to bear upon every subject which he handles renders his sermons a most valuable preaching help for all time."

4. St. Vincent Ferrer (d. 1419): "A sermon of St. Vincent Ferrer looked over for the first time would seem to contain little that was new, and to be filled with such thoughts alone as would occur to anyone making a meditation upon the Gospel. Yet when the same sermon is worked out thoroughly, the depth and power of its spiritual application cannot fail of recognition. . . . If for the heads alone, the sermons of S. V. Ferrer would be of value to any preacher; but their great merit consists in their being *studies,* from which may be developed sermons quite different in tone and general arrangement from themselves, yet enfolding the precious germs of thought which they so briefly indicate in passing onwards. For his adaptations and applications of the prophetical books of Holy Scripture, if for nothing else, the sermons of S. Vincent Ferrer are well worthy of a careful reading. . . . Great soberness characterizes his interpretations of all the books of Holy Scripture, which he nevertheless stamps with the subjectiveness which is so eminently characteristic of his own mind."

5. John Ferus (d. 1556) "was a learned Franciscan. . . . There is no denying that John Ferus was a sound and profitable preacher, and that his sermons are of great merit, but they are sadly wanting in method . . . " and they "remind the editor very much of what the higher class of preaching in the English Church was some five-and-thirty years ago, except that they are deeper in their thoughts and more Scriptural in their tone. . . . It is no uncommon case to find a hundred texts [from Scripture] cited in a sermon; but in his sermon for the Sixth Sunday after Pentecost, we find no less than one hundred and eight references to Holy Scripture, and many of these references include not only a line or so, but passages of considerable length. The Franciscan, like many a mediaeval preacher, puts to shame many who glory in what they please

to call 'The Reformation'; and who in that Pharisaical spirit which ever accompanies narrowness of intellect and smallness of learning, would actually look down upon a Roman Catholic preacher of the sixteenth century as upon one who was 'ignorant of the truth.'"

6. Henry Harpius (d. 1478), an Observant, from the divisional heads of whose sermons "it will be seen with what a clear mind, and one deeply read in scriptural lore, he traced out the special subject which he devoted to the consideration of each sermon. . . . To say that stores of sermon thoughts and heads for sermons innumerable are contained in the two hundred and twenty-one sermons of Henry Herpf, would be to assert only that which the reader has ere this formed his own conclusions upon, but to be properly appreciated these sermons require to be thoroughly known."

7. Jordanus de Saxonia (d. 1380), Hermit of St. Augustine: "The first point which strikes the reader of his sermons on his perusing them for the first time, is the excellent method or plan upon which they are constructed; there is nothing in his pages which seems to want altering or re-arranging. To tamper with the text would be either to weaken or to spoil the sermon. . . . Without using any very fanciful or far-fetched mysticism, Holy Scripture is pressed home by a moral or a spiritual interpretation, which might have been common enough with the sixteenth-century preachers, but which has all the charm of novelty for ourselves, removed as we are so far from these post-mediæval times. The deep study of Holy Scripture was, we know, a characteristic of that period, when many an obscure Jesuit preacher possessed more knowledge of the Bible than would form the collective sum of any fifty of the so-called 'evangelical' preachers of the present day; but that Jordanus must, in this respect, have greatly excelled most of his contemporaries, we cannot but believe; his pages are woven almost entirely of inspired material. Lastly, we are bound to notice not only his interpretative power in explaining the divine mind, but also his own great freshness and originality of thought. We do not find in his sermons a trace of anything either hackneyed or common-place. All his conceptions are bright, original, and telling. . . . To the young preacher, these sermons of Jordanus de Saxonia will be most useful as

models of sermon composition; whilst preachers of every age and experience will find in his pages much that is both profitable in itself, and of inestimable value to those who have themselves to teach others."

8. St. Laurence Justinian (d. 1455). His sermons "are not divided into heads; they commence without any text; they are fairly, but not abundantly, furnished with Scriptural quotations; they are altogether wanting in allusions to profane writers, or to historical events of every kind; they are rather spiritual meditations upon the festivals, such as a devout mind, much given to contemplation, would make at the present day, than sermons properly so-called; they contain very little external dogmatic teaching, no allusion to creeds, canons, or to articles of faith. In expression they are eloquent and impassioned to a great degree, yet without a trace of that Oriental rhetoric, of which S. Chrysostom was so consummate a master. . . . The grand power of this master of the spiritual life, lies truly in the spirit and not in the letter, and therefore his writings require to be meditated upon, if they are to yield their proper fruit, in order that like leaven they may interpenetrate and leaven the entire heart and the affections."

9. William Pepin (d. 1532), a Dominican, "was a remarkable preacher, singularly quaint and original both in his thought and style . . . strictly methodical, and yet he is strikingly original. . . . Each division is copiously illustrated by Scriptural examples. The whole construction and working out of the plan of these sermons is most ingenious, and is quite a literary curiosity in its way; and on this account the sermons are pleasant reading."

10. Jean Raulin (d. 1514): " . . . it must be remembered that in style and thought Raulin is eminently plain and Scriptural; it is only in arrangement that he becomes complex and heavy. Dismember his sermons, and the material of which they are composed will be found to be of the utmost service to serve as the foundation of a structure far simpler and more elegant than his own."

I have quoted only small portions of the treatments accorded to these preachers who fall within the limits of Ker's period—an uncertainly defined period permitting still other representative preachers in Ashley's volumes. And Ashley did not

pretend to quote from all the good preachers of the period, for various reasons of convenience in respect of his readers.

The thought naturally comes to us, Why did not Ker mention a fifth class of preachers, namely such as those employed by Ashley? And again, why did not Ker warn his readers that any one sermon of the preachers whom he adversely criticized too much *in globo* might, in spite of its own peculiar defect or defects, have done much good to its hearers? What would a reader of the year 3000 A. D. think of the sermons preached since the time of the Reformers if their historian were to gather up into one hasty summary the defects to be found in many of them—sensationalism, antics like those of "Billy" Sunday, extravagant titles (such as the very few I have placed in *Hints to Preachers* (page 275), abuse of Scriptural texts (such as that of the Rev. Rowland Hill: "Top-[k]not come down" as a text against the headdress of women—from the terrible warning of Our Saviour, "And let him that is on the house-top not come down", assuredly a most hideous play upon the spelling of "not" and "knot" in a Gospel text), rationalism instead of spirituality of outlook, emptiness of thought, floweriness of language, tricks of delivery (including absurd imitations of others, whining tone, blatancy, tearfulness of manner, and the like)? A long paper could be made out of such extravagancies of thought, of language, of manner, as have characterized some of the preachers of the modern period. And they could be divided into classes with highly seasoned descriptions and titles.

The reader who has patiently followed the present paper thus far will not have misconceived its purpose and method. It contains no formal Catholic refutation of the charges made in the anecdotal manuals of homiletic history, but has rather sought to let non-Catholic writers argue the question pro and con. The dangers attendant on anecdotal generalizations have been illustrated by Maitland's analyses. The generalizations themselves have been sufficiently refuted by the practical work of Ashley.

H. T. HENRY

The Catholic University of America.

THE ARCHBISHOP'S POCKET-BOOK.

XVIII. Episcopal Visitation.

WHEN the Archbishop returned from the Threadmills village after what he called an Episcopal Visitation which had lasted about seven weeks, his private study was littered with letters and documents awaiting attention. The vicar general had in the meanwhile attended to such diocesan business as demanded immediate action. He had kept his Ordinary informed, and once or twice there had been an exchange of visits, although even Tom Burns did not suspect at the time that His Grace was in the house.

After disposing of the bulk of the accumulated papers, and due consultation with the officials concerned in carrying out the necessary arrangements, the old order was quietly resumed. But for days there remained on the desk the familiar wallet tied with a stout string to guard its bulging contents. Tom had his eye on what he knew to be the most important diocesan bit of furniture in the house. Considering its use it ought to be filled with money; but it was not. He knew that even if the late Dothekirk failure had not made a big hole in the archiepiscopal treasury banknotes were getting rarer among the insides of the pocket-book. Its owner was habitually suffering from a disease called enlargement of the heart, which the poor and particularly those who had made a vow of holy poverty habitually tried to cure without much effect.

It is true that, when in his occasional walks with the secretary the prelate met a tramp, the pocket-book was not much in evidence. The hand with the amethyst ring on it would slip into the side pocket of the old coat in a manner understood well enough by the "Weary Willie" to bring him to a respectful standstill and salute. Once the suggestion made by the secretary in an undertone, that the red nose of the petitioner indicated a probable immediate deviation to the near-by corner saloon, only met with an indulgent smile as if to say: "What do you do when you are thirsty?—If the poor fellow had studied theology he might prefer Vichy-water; but, as it is, he probably can't afford it."

The vicar general also had his theory that it was wrong to give to beggars who were likely to yield to the temptation

to use the alms for a drink. But his Grace argued that you would hardly make such people better by denying them the help they felt they needed. He preferred to believe that a refusal was likely to arouse in them an attitude of dislike, if not of hatred, which when directed against a priest might easily be transferred to the religion which he preaches.

"The drink habit", he would say, "is frequently enough the result of heredity, or due to the lack of early training, or to evil environment and companionship. The drunkard suffers from the want of a stimulant, as other people suffer from thirst, which they promptly slake if they can. As a rule he drifts without malice. Severity rarely converts him. You lay stress on the tramp's disposition to idleness and say, 'Let him work,' but you do not consider his lack of energy as being often constitutional, just as in others it may be the habit of restlessness. No doubt we should do all in our power to eliminate the vice of drunkenness, and lessen the occasions of indulging it. But neither harshness nor preaching will do it to the beggar on the street."

Nevertheless the Archbishop was a strong advocate of temperance societies. He held that companionship more than preaching kept away the drink evil in the case of those who have not had a religious home training. The lay missioner of temperance was to him the more important factor in parish organization.

In his talks to the clergy on this subject he would point out that there are other evils—hatred, avarice, cruelty, lust, and pride with its manifold forms of selfishness, habitually exercised under a cloak of conventionality and propriety, which go uncensured, yet which are infinitely more hurtful to the individual and to society than is the abuse of strong drink.

"The common effect which the latter produces," he would add, "is an abnormal tendency to sleep; and that has its beneficial side also. The habitual drunkard is mostly good-natured, even if he does stir up an occasional row. Whilst the habit is a vice, it is the least of vices, and has an ugliness about it which deters others, for it brings its own penalty in many ways. Unlike the grosser vices it cannot be made to parade as virtue or hide itself under a cloak of social convention. It is more or less a case of pharisee and publican."

With these and similar reflections the Archbishop manifested his sympathy for the sinner as well as for the poor. Both helped to keep his pocket-book empty.

As for the vicar general and the secretary, they agreed silently that it was useless to argue with their superior or to protest against his extravagances.

One evening the Archbishop failed to appear at supper. Tom knew that he was in the house, and after the hour had passed he ventured to knock at the door of the study for the purpose of calling him or to see whether anything might be wanted.

"Your Grace, the bell for tea rang some time ago—perhaps you didn't hear it?"

"You are right, Thomas. But I shall do without it to-night. I had a generous dinner."

Now Tom Burns knew well enough that this was only an excuse. The Archbishop had indeed failed to hear the gong in the midst of his work. Knowing that he was late he did not want to put the servants to the extra trouble of waiting on him after the set hour. He respected the habits of his domestics as much as those of his priests, and was known to be the soul of punctuality. This habit caused everyone who came in contact with him to be scrupulous in the matter of keeping appointments and greatly helped the order of domestic as well as public service in the church and in diocesan affairs generally.

What absorbed the Archbishop for the moment was the experiences and the impressions he had received during his brief stay among the people in the country. The traditional disposition of the old folk of the early Irish farming stock contrasted strangely with the ideals and aspirations of the younger generation. The latter received a continuous impulse and nourishment from the newspaper, with its sensational and materialistic propaganda, forcing itself upon the attention of boys and girls in school and in the factory. This was known to him of course in a theoretical way. It now appealed to his sense of responsibility as the guardian of their souls in quite a new light. The subject had often been discussed at the synodal meetings, and what seemed very definite rules to guide pastors in the country had been embodied in the new Diocesan

Statutes. But during hours of serious reflection, when he had conned over the notes taken at different times which embodied his observations, he had become convinced that, while legislation was a needful guide in the government of souls, it amounted to nothing in practice, unless the shepherd were there to see, to lead and to coöperate in its observance.

He was a student of the Bible, and made his daily meditation as a rule from the Gospels or from the Epistles of St. Paul. It now struck him forcibly that the life of the Apostles and in particular that of St. Paul, reflecting the teaching and following of Christ, called for a different personal activity. The messengers of God for the salvation of souls are everywhere represented by the idea of personal action, moving and inspecting. The demons of evil are pictured in Holy Writ as "perambulantes terram," whence Job describes Satan as saying to our Lord: "I have gone round about the earth and walked through it." To counteract these agents of sin God's messengers are described as walking or riding over the earth to save the children of men from destruction. "Quid sunt isti?" cries the prophet as he sees in vision strange horsemen, and the angel replies: "Isti sunt quos misit Deus ut perambulent terram" (Zachary 1:10). "Pertransiit benefaciendo," and "Ingressus perambulabat," are expressions which applied to Christ, and they are repeated of the Apostles and the disciples (Acts 13:6; 17:1, etc.). The phrase recurs again and again in the New Testament speaking of St. Paul who travels by land and by sea, even when he might have sent disciples like Timothy or Titus, or letters, and at a time when travel was not by rail or a comfortable matter. Visitation was not in any sense perfunctory.

Apostolic supervision and direction began thus to mean to him not merely making laws and censuring violations of it, when these came to his notice, but personal interest and helpfulness in the sense in which a father of family provides for, guides, corrects and educates, exercising a direct influence over the children, the domestics and the guests of the house lest they do or suffer harm. The function of a bishop implies much more than that of a dignitary or of an army officer who exacts attention and obedience from his immediate subordinates, leaving to them the control of the department assigned them.

Periodical visitation is ordained by the canons of the Church, but it misses its entire purpose if it is confined to paying a visit of state such as a prince would make to his minister to bestow a favor on his subjects through him. The administration of the Sacrament of Confirmation, the examination of parish registers, the asking and answering of questions regarding the financial and moral conditions of the parish may easily mislead actual judgment as to the true state of pastoral service unless supported by evidences of a deeper reach into details. The Church law supplies a list of questions, the perfunctory answer to which is no proof of facts, even though both the examiner and the examined be entirely sincere.

All this had come home to the Archbishop in a new way while he dwelt in Threadmills Farms, through informal meetings of the neighboring clergy, and the people, both Catholic and non-Catholic of the district. He discovered not merely their needs and desires, but their methods, individual prejudices, virtues and viewpoints, whence he was given an insight into the work they did and the effect it produced on others for good or evil. He had been accustomed to examine the parish records, the results of the annual census, the furnishings and appointments in the churches; he had followed scrupulously the mode of proceeding laid down in the order of parish visitation prescribed by the Bishop's Manual. His eyes had been open, and he had been ready to inquire into all points concerning the divine services, the care of the sick, of the children, the progress made in conversions, and the preservation of church property, cemeteries, and institutions directly or indirectly dependent on the parish priest. Yet in his contact with the people, in the confessional, in the home and the casual relations of public business, he found irregularities, complaints, omissions of which he had never dreamt, but which a bishop should know in justice to his charge as well as to himself.

During the few weeks of his rural pastorate he had inaugurated a custom of inviting the clergy of the district, one or more at a time, for a hospitable chat. His innate dignity rather than his position preserved him from undue familiarity, while it welcomed absolute freedom of expression. He knew how to respect as well as utilize the individual traits and tempera-

ments of his guests. In consequence he claimed and was in turn accorded the right to drop in on them when it suited his convenience, yet with an evident desire not to give trouble by interfering with meal times, or rest, or important occupation.

To one or other of the more sensitive men who realized that their superior was on a tour of inspection the unexpected calls were a matter which they mentally and perhaps among themselves criticized. But the benevolent exercise of a right to see and learn, in order that he might fulfil the apostolic obligations of his office with justice to his flock, was a thought that he had brought home to all of them in one way or another. He had explained at times in the ecclesiastical conferences and synodical meetings that the officials, such as the vicar forane, and the chancery judges, were bound to gather all the available information for a just and many-sided judgment in the performance of their duties. The examinations were to be open and removed from all suspicion of espionage; but they were to be thorough and conducted in a manner that would lead to a knowledge of facts, and prevent deception, however involuntary. With this liberty of spirit the Archbishop went to work, ignoring possible criticism, so that he might get a true knowledge of conditions not only in the Threadmills Farms parish, but also wherever he happened to go at the time. If the pastor was not at home in the place of his visit, the Archbishop would engage in a familiar talk with the assistant, or the sexton, or the housekeeper, or the teacher of the school. Section-bosses, workmen on the railroad, conductors and drivers, one and all became the subjects of friendly approach, of study and honorable inquiry. Through the medium of a good cigar His Grace would make friends and teachers, so that he used to say in later days: "I got more education in my two months at Threadmills Farms than in my ten years of seminary life. But of course bishops are not educated in the seminary."

Hereafter he insisted that the vicar forane include in his parish visitation and report not only the accounts by the pastor, but those of the assistants, the teachers in the school, and anyone who might throw light on the actual administration of the care of souls.

On one occasion he had strayed into a church while Benediction of the Blessed Sacrament was being given. He knelt to take part in the devotion and was edified by the singing of the children, and the manner in which the priest recited the prayers at the end. But he also noticed that the ostensorium was on the altar, after the Blessed Sacrament had been reposed in the tabernacle, without the prescribed veil. It seemed a slight matter, yet one of liturgical caution to avoid any doubt on the part of persons entering the church unaware as to whether the Host was in the monstrance at the moment. During his regular visitations it had not occurred to him, when examining the sacred vessels, to ask whether this prescription was being observed. Now he began to realize that there were other details of ritual observance, as well as the manner of performing the liturgical functions, the saying of Mass, and the preaching of the Gospel, which a canonical visitation should ascertain, which might otherwise be easily overlooked, and which were of importance in the matter of public worship or the direction of souls.

The outcome of all this reflection was a series of notes that had filled the pocket-book and were now the object of the Archbishop's serious thought.

The new light that came with these reflections led him to read again the pastoral Epistles of St. Paul and write out for his guidance a sort of episcopal *catena*. He found that the Apostle made his visitations in quite a different way from that he had followed or required from his vicars and officials. Timothy and Titus wrote, it appears, their reports of missionary work to the Apostle, but even though they were bishops he did not rest satisfied with their account. He had letters from the different churches telling of abuses going on in the parishes and he not only wrote his censures and anathemas but went, so long as it was in his power, to see for himself and correct.

In doing this St. Paul, acting as metropolitan, followed the one infallible rule of Scripture. He had reminded Timothy, when writing to him about his episcopal charge at Ephesus, that piety is the one thing of value in all his pastoral transactions. By piety he meant the manner of prayer and action set forth in the Gospel of Christ. It is the plain standard of faith and the rule of life which, interpreted by the Apostles

and their successors in the Church, produces "the perfect man equipped for every good work." From this source he bids Timothy fashion his method of teaching, reproving, correcting, instructing in faith and morals (II. Tim. 3:16). Further, he warns him against useless information, news, or what he calls "old women's talk," as well as over-indulgence in bodily exercise, which he deems "profitable to little" (I. Tim. 4:8), though in the same letter he bids him not to neglect his health (I. Tim. 5:23).

Here then was a safe basis for a just estimate of what a bishop owes to his flock. The utilitarian philosophy of Rome, Ephesus, and Antioch in the days of St. Paul did not greatly differ from that of our own day in the traditions, habits, and conventions accepted in ecclesiastical and social circles. The Apostle had besought the clergy and the faithful of Rome in one of his messages to them, while he was on his way from Corinth to Jerusalem, to give to God "their reasonable service" and not to "conform to this world, but to prove what is good and what is the perfect will of God" (Rom. 12:1-2).

In this vein did the Archbishop write to his former vicar who had consulted him regarding the difficult bishopric to which he had been appointed. He felt above all things that he should himself carry out these convictions, and their importance grew more upon him the more he reflected. Two points were perfectly clear to him as essential for the success of his ideals. First, that he should inform himself of actual conditions, and assume full responsibility in regard to the administration of pastoral work in the diocese. This personal interest meant presence, labor, and priestly living as an example to his clergy and the faithful. The second point of paramount importance was to begin this work in the seminary by creating and fostering high ideals of the pastoral office, in a definite way. This implied a fixed standard or rule of life for all who were concerned in the work of seminary education, and the selection of men who are not only capable and vigilant but who are willing to devote their lives and energies to the task of clerical training in the spirit of the Church.

In regard to the latter point a discussion had taken place some time ago among the episcopal consultors. The question of salaries, of promotions and ecclesiastical decorations "for

merit" had aroused old Father Bruskens' ire; and he had made some remarks which gave no little offence to one or two of the dignitaries who heard him. In these matters the vicar general was known or felt to be in sympathy with the old Dutch priest. He looked upon decorations as a stimulus to zeal in the temporal order and in religion. For the rest, they were a declaration of weakness in the one on whom they were bestowed, unless of course they became a passport for the recognition and exercise of duty or authority. Men needed such plumage or feathers—as Father Bruskens called them—either to make them work or else to make other people afraid of them. Decent pastors needed neither, even if superiors suspecting them of weakness conferred them under the misnomer of "merit". When anybody remonstrated against such views, he would say: "St. Luke was no slouch, but an intelligent man who tended to his business and knew what the Lord wanted. He tells us that the Master said to His disciples: 'When you have done all the things that are commanded, you say: We are unprofitable servants; we have done that which we ought to do'". (Luke 17: 10).

The Archbishop had his own thoughts on the subject. Promotion was a matter that helped order, and order was a primary law in human society, whether of Church or of State. Recognition of what the world calls merit helps that order, even if thereby it recognizes the defect of vanity or pride inherent in man's nature through original sin. The aim at perfection to which we are bound in order to reach our final end eliminates the tendency to vanity and pride of place, but a prudent ruler recognizes its existence in the same way as a parent or teacher sees and indulges for a time the foibles of the child he wishes to correct by instruction and example.

The silence of his superior was not without its effect upon Father Bruskens. When the consultors' meeting was over he would linger in the library and say to the vicar:

"I didn't like the idea of making that rich upholsterer, Mr. Tinbag, a Knight of St. Isidore, as the pastor of Wireton proposed, simply because he had generously decorated the church and put in three windows with the names of his wife and daughters blazoned on a new family shield. Hey?"

"Oh, he did more than that. He supplied the stone and other material for the cellar of the new pastoral residence, and—"

"Yes, I know. But that doesn't make him fit to be a knight or a count or whatever he wants to be."

"There are worse knights than the Isidores, if you'll recall your history. You quoted St. Luke as telling us that, when we have done our best, the Master wants us still to look upon ourselves as unprofitable servants. But I think St. Luke did not mean that our Lord wants us to look upon our fellows as unprofitable."

"That's so; but you know I have no patience with some of these stuck-up fellows, though I know I have lots of faults of my own."

"No, Father Bruskens, you are all right, and what you said was probably a lesson that went home. However, in practice you yourself don't carry it out any more than did our Lord. It is right, I think, to encourage people when they do what they believe to be good, even if they bring a little human vanity into their business and like to be patted on the back. Didn't our Lord, though He taught us to look on ourselves as unprofitable servants, bear with the weaknesses of His disciples and praise the faithful steward for his work?"

"You are right as usual, Father Martin. I could see, too, that the Archbishop had the same thought, though he never said a word. God bless him! Well, old Bruskens, you are never done learning, though you talk as if you knew it all. The Lord help me!—But I must be going. If the votes are to be taken for decorating the old wire knight, and I happen to be away, say that I am in favor of it. Good-bye."

[TO BE CONTINUED]

"RELIGIOUS BROADCASTING" AND "LISTENING IN."

IT is not likely that many of our people make a practice of listening to non-Catholic sermons over the radio. No doubt they feel they can devote their leisure hours to a more entertaining or more useful purpose. But the practice is not unknown. Grand opera and good concerts are not on the air always and everywhere. Super-sets that will pick up the choice morsels from the distant musical centers, are not within the reach of all. The range of some radios is painfully short, and on Sundays especially, the first number that comes in may be a selection of sacred eloquence from a denominational pulpit. It is therefore worth while asking whether it is permissible to treat oneself to this form of talent.

If the discussion of such a topic seems unnecessary or untimely, if not trivial, the excuse of the writer is that at all events, it is a practical question; one which priests are occasionally called on to answer; that he has heard expressed views that are widely divergent; that it would be advisable to make up our minds on the correct attitude to take, and to do this as soon as possible; and lastly that the whole question has some interesting theological angles. Pending an authoritative answer, then, there can be no harm in raising a few questions.

As it is at present, there would seem to be a good deal of easy thinking. Certain Catholics see no difficulty in "tuning in" to hear what a particularly well known preacher is giving his own people and any others who care to listen. The motive is simple curiosity. Perhaps even amusement. They rather enjoy it now and then. It does not disturb their faith in any way. Sensational titles of forthcoming sermons appearing in Saturday evening papers, offer a tempting bait. At best and at worst it is only a bit of fun. Some priests see no harm in it. Some priests do. But they would rather leave these good people in their good faith; especially since they do not take it seriously. Then it must be remembered times are changing. Everyone knows that the principle of "communicatio in divinis" has of late been given a more liberal interpretation; while of course the principle itself remains intact. That much is clear from the Code. People do not advert to such matters nowadays. And where non-Catholics are in large numbers

and long established, the less such topics are touched upon the better for everybody. One must be careful not to offend. It does not help the faith. In some homes there is the mixed marriage. That would make matters more difficult. Anyhow lots of newspapers carry Sunday sermons. Not a few of them have a daily "sermonette". No one is saying anything about that. What's the difference whether such material comes in riding on waves of we know not what, or written in ink? Always provided there is not any scandal or danger to faith and morals. Finally, some priests forbid the practice. The net result is that some very different solutions may reach the ears of the same people. For the laity can compare notes and discover contradictions. And that certainly does not help the faith, or the flock, or the prestige of the priest. Even in small things, if this be small, unanimity is desirable. An absence of certain or definite teaching on one point, can shake the confidence reposed in the priest on deeper questions. This would be a worse evil. Smaller things have made mischief.

Needless to say, we do not presume in this article to offer the final word. It is merely proposed to set before the readers of the REVIEW some considerations which may open the way for further discussion, and so perhaps help toward a definite viewpoint one way or the other.

Canon 1258 § 1 reads: "Haud licitum est fidelibus quovis modo active assistere seu partem habere in sacris acatholicorum." Before listening to a sectarian sermon over the radio could be said to come under this description, and so be definitely forbidden as far as this Canon is concerned, it would have to be shown—that a broadcasted "service" is a *sacrum* in the sense of the law, and that the listener is some way actively assisting or participating. Is this the case?

Generally speaking, the *sacra* understood by the Canon mean any kind of religious rites whether they take the form of words or actions, or both. In a more limited sense, they imply functions of a public character. That a Protestant sermon, *in itself,* is certainly such a function, no one we think will question. *Conciones* have always been regarded in this light. For many sects, the sermon is the chief if not the only form of worship. But that is not the point. A sermon looked at as a sermon, or delivered to an assembled congregation, is one

thing. The same sermon viewed as heard by hundreds of individuals hundreds of miles apart, is quite another. And it is under this aspect that it must be considered. Is it then, taken in this sense and heard in this way, an act of worship?

The first and natural reply is that it is no such thing. Moral estimation has always been the recognized guide in such matters. Personal presence is required. Here it is absent. Unity is necessary. Here unity is destroyed by distance. Even an onlooker at a reasonable distance could not be said to participate. Much less a listener who cannot see or be seen! The thing is too absurd. Perhaps. But a question or two may be asked. Moral estimation in the minds of whom? Who are these who constitute it? What for example is the estimation of those who broadcast? Do they not regard their invisible audience as somehow part of the proceedings; and is not this the very idea underlying the practice? There may be and often is no regularly assembled audience. The only "congregation" is a radio one. What then? Does it cease to be a service? And if it does not, who is participating? Or has it taken on the nature of a nondescript entity? Do not such preachers look upon every listener as one more "attending" as well as "attending to" what he is holding. They have in fact from time to time given utterance to such sentiments. In "taking the air" they address themselves personally to each listener, so that after all there may be some kind of union between sender and receiver other than a series of electromagnetic waves! Would the members of his own communion look upon themselves as taking part in the service under similar conditions? If one is to judge from the way they speak and write, it would look as if they do. And if so, does any person who sets himself to hear, become thereby, in their minds, a factor in the proceedings?

It may well be replied that all this is beside the point. The Church attaches a very definite meaning to an act of worship and by all the rules of common sense, there is no act of worship in these circumstances. What particular individuals, and especially those outside the fold, may think, matters little. If non-Catholics consider they are attending a service in such a situation, that is their own business. The fact that the words are heard at different and distant points, cannot mean that the

"function" is being "held" in every room where there is a radio that receives it.

And yet is that all? Does the Church pay any attention to the estimation of those outside the fold, in such matters? I think we must say that she does. And for a very good reason. There is such a thing as scandalizing our separated brethren, confirming them in their errors and leading them by our actions to look upon all religions as indifferently good. Now if they, in their loose way of thinking, wrongly if you will, consider such actions on the part of Catholics as a form of participation in their functions, what then? No matter how much we may protest, they have their own views. Moral estimation is an elastic term. It expands and contracts with current conventions. And in these days, conventions come in quickly and spread rapidly. Can we afford to neglect the moral estimates, even in matters religious, of our non-Catholic neighbors, merely—because they do not know any better?

Not so many years ago, the question of absolution in extreme necessity, over the telephone, was discussed in one ecclesiastical journal. The writer of that article argued, not without reason, that inasmuch as the Sacrament of Penance takes the form of a tribunal, and since the confessor and penitent can communicate *per modum vocis,* that a case might be made for the possible validity of the absolution. They were in a manner present to each other. Some theologians were considering the matter important enough to have a question put to the Holy See. I do not know if this was ever done.

During the Eucharistic Congress last June, the edifying spectacle was witnessed in many homes, of people attending the exercises every day over the radio. Many went on their knees at the more solemn parts and as the blessing was given. What was their estimation? They heard the actual words of the priest. They knew at each moment what particular action the priest was engaged in. Did they not feel that they were by means of this marvel of science, I shall not say *actually assisting in the same way as those present,* but at all events *actively assisting*—much more so than if they had not this means at their disposal? Is there any parallel between these two illustrations, and the case we are discussing? In other words—and here is the point we would like to emphasize—*are we on*

the verge of an entirely new application of a very old principle? Has modern science brought about a situation which calls for a treatment all by itself? or must we revise our old-fashioned terminology to know for certain when a person is or is not "present" at a certain event? Recent advance in medical science has given us some interesting problems in morals. Why may not the same happen in other departments of science?

There are further considerations. Even though the radio sermon does not constitute a literal violation of Canon 1258, or incur the censure of Canon 2316, and I suppose, until the opposite is certain, we must say it does not, our friend is not yet out of trouble. *Odiosa restringenda.* We cheerfully grant it. And no doubt the legislators never contemplated participation in the sense we have written of. Suppose all that is true. Because a particular Canon of the Code is not technically violated, or a very severe censure incurred, it does not follow that the act is lawful. Between an out-and-out excommunication and a perfectly harmless act, there is a very wide range. Many acts are wrong to which no censure is attached. Church legislation cannot be expected to mention *nominatim* every form of act that is reprehensible and fire off a canon to smash it.

There are reasons for forbidding the faithful not to tamper with non-Catholic ritual. It is a reflexion on the Truth of the Spouse of Christ. It is a source of scandal within the Church and without. It is a danger to faith and morals. We pass over the first on the supposition that there is no participation in the present instance at least "in sensu canonico". Notwithstanding points made, we assume a verdict of not guilty. The second reason we have touched on is the matter of moral estimation, in the minds of non-Catholics. The third reason remains. Who will say there is no danger to faith and morals? Throwing one's doors open to sectarian doctrine, can at best be hardly called edifying. It surely is not good for Catholic children, nor for the matter of that, for the grown-ups. The writer knows of one case where the minister went to much pains to discredit the whole sacramental system, especially Baptism. It was a superficial but subtle attack (I do not mean in bitterness or bigotry) on the whole teaching of the Church regarding the sacraments as instruments of grace. People

may only laugh at all this. Do not be too sure. Faith and fervor can be wounded. Young minds are particularly susceptible. You do not make the right kind of Catholics by placing an array of doubts about matters of faith and giving no answers. The history of many who have fallen away is filled with such instances. Errors can be couched in very choice language. But there is often a sting concealed in the coils of eloquent phrasing. Some soul may suffer. Toleration is good, but it has its limits. Bitterness is bad; but firmness is not. They ought not to be confounded. One can be too easy-going.

A well known theologian in a recent edition of his work, having laid down the usual principle of material assistance with a proportionately grave cause, cites as an example—that learned Catholic men may listen to heretical sermons to know what they teach and to refute them; care being taken to avoid scandal, etc. Withal the problem is not thus solved for the Catholic faithful in general, and we still may ask: What is the verdict of authoritative theology in the light of pastoral experience?

PAUL WALDRON.

St. Columban's Seminary.

Analecta

SUPREMA SACRA CONGREGATIO S. OFFICII.

DECRETUM: DAMNANTUR QUAEDAM OPERA CAROLI MAURRAS ET EPHEMERIDES "L'ACTION FRANCAISE".

Die 29 Ianuarii 1914 et die 29 Decembris 1926

Cum nonnulli postulaverint ut de mente atque consilio huius Apostolicae Sedis ac praesertim f. r. Pii Pp. X quoad opera et scripta Caroli Maurras necnon ephmerides inscriptas *L'Action Française,* diligentius inquireretur, Sanctissimus D. N. Pius Pp. XI iussit mihi infrascripto Adsessori S. Officii ut Acta itemque Tabularia Sacrae Indicis Congregationis—quae S. Officio, ut omnes norunt, coniuncta atque incorporata fuit—accurate investigarem, atque deinceps Sibi referrem.

Qua peracta investigatione, haec quae sequuntur comperta sunt; nempe:

I. In Congregatione praeparatoria habita feria V, die 15 Ianuarii, anno 1914: "Omnes Consultores in sententiam convenerunt quatuor opera Caroli Maurras: *Le Chemin de Paradis, Anthinéa, Les Amants de Venise* et *Trois idées politiques,* esse vere pessima et ideo prohibitionem mereri, quibus accensendum esse dixerunt opus inscriptum *L'Avenir de l'intelligence.*

"Plures Consultores his accenseri etiam voluerunt libros inscriptos *La politique religieuse* et *Si le coup de force est possible*".

II. In Congregatione generali habita feria II, die 26 Ianuarii, anno 1914: "Emus Cardinalis Praefectus dixit ipsum cum Summo Pontifice de hoc negotio egisse et Summum Pontificem, ratione habita tot petitionum voce et scripto Sibi etiam a summis viris factarum, revera aliquantulum ancipitem haesisse, tandem vero statuisse ut de hoc negotio in S. Congregatione plena libertate ageretur, Sibi reservata potestate circa publicationem Decreti.

"In medias ergo res devenientes Emi Patres dixerunt dubium haud adesse posse, libros a Consultoribus designatos esse revera pessimos et mereri censuram, eo vel magis quia a iuvenibus vix arceri possint huiusmodi libri, quorum auctor in rebus politicis et in re litteraria ipsis tamquam summus commendetur et tamquam caput eorum a quibus salus patriae exspectanda sit. Emi Patres in sententiam convenerunt enumeratos libros ex parte S. Congregationis proscribi, publicationem autem Decreti sapientiae Summi Pontificis relinqui. Quod autem spectat ad ephemerides *L'Action Française, Revue bimensuelle* Emi Patres idem statuendum esse censuerunt de istis ac de operibus D. Maurras".

III. Die autem 29 Ianuarii, anno 1914: "P. Secretarius in Audientia SSmi de omnibus retulit quae in novissima Congregatione acta sunt. Summus Pontifex statim loqui coepit de *L'Action Française* et de operibus D. Maurras, narrans a multis Se accepisse libellos quibus postulent ne haec opera a S. Congregatione prohiberi sinat: haec tamen opera esse prohibita et ex nunc prout in S. Congregatione proscripta fuerunt pro talibus habenda esse, Sibi tamen servato iure indicandi momentum quo Decretum publicandum erit; quod si nova occasio ita agendi offerretur, Decretum quo illae ephemerides atque libri prohibeantur, tamquam hodie emanatum promulgabitur".

IV. Die 14 Aprilis, anno 1915: "Summus Pontifex [Benedictus XV f. r.] P. Secretarium de libris Caroli Maurras et de ephemeridibus *L'Action Française* interrogavit. P. Secretarius Sanctitati Suae per ordinem omnia narravit quae in hac causa a S. Congregatione gesta sunt et quomodo Eius praedecessor Pius Pp. X s. m. proscriptionem, ab Emis Patribus pronunciatam, ratam habuerit atque adprobaverit, ast publicationem Decreti in aliud tempus magis propitium distulerit.

Quibus auditis Sanctitas Sua declaravit hoc tempus nondum venisse, cum, bello adhuc perdurante, passiones politicae aequum iudicium de tali actu Sanctae Sedis haud admittant".

Quibus omnibus a me infrascripto, Adsessore S. Officii, SSmo D. N. diligenter relatis, Sanctitas Sua iam opportunum duxit hoc Decretum Pii Pp. X publicari et promulgari, atque ut publici iuris reapse fieret decrevit, sub die quidem praescripto ab eodem Decessore Suo f. r. Pio X.

Attentis autem quae, his praesertim diebus, a diario eiusdem inscriptionis, *L'Action Française,* nominatim vero a Carolo Maurras et a Leone Daudet, edita ac pervulgata sunt, quaeque contra Sedem Apostolicam ipsumque Romanum Pontificem scripta esse nemo sensatus non videt, SSmus D. N. damnationem a Decessore Suo datam confirmavit atque extendit ad praedictum diarium *L'Action Française* prout in praesens editur, ita quidem ut tamquam proscriptum atque damnatum habeatur atque in Indicem librorum prohibitorum inseratur, absque praeiudicio ulteriorum inquisitionum et damnationum in libros utriusque auctoris.

Datum Romae, ex Aedibus S. Officii, die 29 Decembris 1926.

De mandato Sanctissimi
N. Canali, *Adsessor.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE publishes a decree proscribing certain named books of Charles Maurras, as well as the periodical *L'Action Française*.

A SOCIETY OF CATHOLIC MEDICAL MISSIONARIES.

The February issue of the REVIEW had a suggestive article on the pastoral problem of the Christian home. Modern American city life tends gradually to eliminate the traditional activities which confined the wife and mother to the family circle. As a result the sphere of woman's motherly instincts and energies has become enlarged, so as to extend to the social, scientific, missionary, and even political fields. In all these directions the influence of womanly delicacy, sympathy, love of order, spirit of self-sacrifice, has proved a benefit to religion. Abuses and excesses there are sure to be; but, all in all, new ways have been opened under the providence of God by which women who do not feel the call to wedlock or the higher vocation to the purely religious or contemplative life have become apostles in the parish or in the foreign mission field.

The Catholic Church which from its beginning has had its religious organizations of women devoted to teaching and to works of charity, with perpetual consecration through solemn vows, has quickly responded to the new demand of social and public life.

New York has organized its parish visitors. Other leading dioceses have established various welfare societies. Maryknoll has succeeded in building up a well-organized institution, as an aid to the mission priest, of women who are at once catechists and nurses to the needy workers in the foreign mission field. These recent organizations have been supplemented by a new institution under the title of *Society of Catholic Medical*

Missionaries, which is of special interest to and deserves the active sympathy of our pastoral clergy, although its special work lies abroad.

The immediate purpose of the Society is to render medical aid. No disease or condition of suffering among Christians and non-Christians is excepted. By this means of charity to the sick and suffering in missionary countries souls are to be won to Christ. It was Christ's own method of gaining souls, and the Apostles went about curing the sick that they might the more efficiently preach the Gospel.

The direct cause of the foundation of the Society of Catholic Medical Missionaries, which was formally inaugurated under the protection of Archbishop Curley of Baltimore, in September, 1925, was the condition of the sick among the women of India. A woman of royal courage, educated as a physician in one of the leading medical schools of Europe, felt and followed the impulse to dedicate her life to the service of the suffering women among the Hindus, because she had realized their utter helplessness under the Indian caste system. That system debarred men, missionaries or physicians alike, from attending to the needs of the sick among the women of India, whether in the hospital or the family. There are sixty million homes in India alone. The doors of these homes are closed to all men who are not relatives. They are open, however, to the woman doctor and nurse. The latter, willing to help, have nevertheless to deal with traditions calculated to render their offer of help particularly difficult. These are ignorance, lack of hygienic and sanitary aid, superstition, and poverty.

Dr. Anna Dengel, after living for sometime amid these conditions and thus having gained a thorough insight into the needs and possible means of bringing help to countless sufferers, and at the same time opening a way to the knowledge and appreciation of the Catholic religion through the exercise of charity, resolved to appeal to Americans for sympathy and aid. She does not go about collecting. She instructs, organizes and wins for her cause capable and self-sacrificing women, like herself.

And here is the reason why we broach the matter to the priestly readers of the REVIEW. There are in many places to-day young women of excellent character, disposition and

training who would gladly join a band of devoted medical missionaries in order to offer their gifts of mind and heart for the gaining of souls in the way here suggested. Pastors might be glad to know of it, especially for the guidance of those who have no pronounced inclination to enter any of our religious orders, where they bind themselves irrevocably and for life to a particular kind of service. The following sketch of the nature of the work required in the Society of Catholic Medical Missionaries, and the conditions of admission to the Society will suffice to direct those who are interested in the effort to relieve suffering and to spread the joys that faith brings to the earnest soul.

Requirements for Admission: Requirements for admission into the Society are: a desire and a determination to give one's life to God as a missionary and the willingness to lead a life of sacrifice.

Nature of the Society: The members of the Society live in community, in the spirit of the evangelical counsels. After one year of probation, which is devoted to spiritual and missionary training, the candidates solemnly promise to keep the Constitutions and they pledge themselves, by oath, to remain in the Society for three years, to go without delay to any region or place whither they are sent by the Superior of the Society and to accept any employment assigned to them.

The Solemn Promise is renewed after three years for another period of three years, after which it is taken for life.

As members receive no salary, the Society makes provision for their maintenance in the same manner as other religious communities.

There are Medical and Associate members.

Medical members must be graduates of a recognized school of medicine, dentistry, nursing, pharmacy or they must have completed a course for technicians.

Associate members do not require any special diplomas or certificates.

Good health is essential.

A certificate of Baptism, Confirmation, health and a letter of recommendation from the parish priest are required.

The Associate members devote themselves to the non-medical work of the Society, such as secretarial work, housekeeping, etc. Their contribution to the cause is very valuable, for other than medical workers are needed to carry on Medical Mission work.

For further information, communicate with Dr. Anna Dengel, Catholic Medical Mission House, Bunker Hill Road and 16th St., Brookland Station, Washington, D. C.

CONDITIONS OF EXCARDINATION AND DIOCESAN ADOPTION.

Qu. Father John was ordained for the diocese in which he was born and raised. On the occasion of a foreign bishop visiting the diocese Father John was persuaded to ask leave of his bishop to join the visiting bishop's diocese.

The permission being given, the foreign bishop wrote to Fr. John's Ordinary asking for the required *Exeat* and testimonial letters so that he might incardinate Fr. John.

Fr. John is informed by his Ordinary that the *Exeat* has been forwarded to the foreign bishop. Thereupon he goes to report for duty in the new diocese, though he has received no formal intimation from the bishop of the latter that he is definitely adopted by him. He acts however under the new jurisdiction for a little over two years. During this time Fr. John acted as pastor *pro tem.*, as curate, and as chaplain to a religious institution. Meanwhile he finds that the climate is endangering his health. Hence he proposes to leave and enter if possible another diocese.

The question is, since he has no testimony of formal incardination, but only the *Exeat* of his former Ordinary, who is to procure for him incardination into another diocese?

Resp. It may be assumed that in the adoption and ordination of Fr. John, Canon 956 was observed. The question is, what juridical effect was produced by his "Episcopus proprius" in giving an *Exeat* to him to join the foreign bishop's diocese. Did the "Episcopus proprius" *ipso facto* cease to be, and did the foreign bishop become Fr. John's proper Ordinary? The answer to this question hinges upon the requirements of Canon Law for the validity of excardination-incardination.

I. *For the validity of excardination* the following conditions are required by the Code:

1. Excardination is so related to incardination, that it is invalid and remains ineffective, unless incardination follows. (Canon 116). Otherwise during the time that would intervene between excardination and incardination a cleric would be "acephalus"—a juridical status absolutely forbidden by the Code (Canon 111). This principle applies to both formal and virtual excardination. Thus, for example, permission to leave one's diocese perpetually remains ineffective, until a residential benefice is conferred upon the excardinated cleric (Canon 114).

2. Excardination, which precedes incardination, should be formal, when its correlative is formal. In other cases it may be virtual (Canons 112, 114).

3. That formal excardination be valid, it must be made according to the prescription of Canon 112: "Praeter casus de quibus in C. 114 [i. e. cases of virtual incardination from the conferring of a benefice] et in C. 641, 2 [i. e. the case of tacit incardination by the reception of a secularized religious] ut clericus alienae dioecesi valide incardinetur, a suo Ordinario obtinere debet litteras ab eodem subscriptas excardinationis perpetuae et absolutae."

4. That virtual excardination of seculars be valid, Canon 114 must be observed. Virtual excardination from the conferring of a residential benefice requires the consent of a cleric's proper Ordinary to receive the benefice and his permission to leave the diocese perpetually. Both these conditions must be expressed in a written document signed by the bishop.

II. *For the validity of incardination* the Code requires the following conditions:

1. Excardination, granted in legitimate form according to the prescription of Canon 112, should precede incardination, so that if any of the conditions required for valid excardination is wanting, subsequent incardination is invalid.

2. If incardination is formal, the cleric to be incardinated must receive from the bishop for whose diocese he is to be incardinated, letters of perpetual and absolute incardination signed by him. (Canon 112).

3. If incardination is virtual, the valid conferring of a residential benefice, the valid reception of tonsure, or the legitimate reception of a dismissed or secularized religious according to the manner prescribed by Canon 641, 2, suffices.

4. The Code admits only one case of tacit incardination. If, namely, a bishop "pro experimento ad triennium" receives into his diocese a religious who has not a proper diocese and has left his order, and at the expiration of the three years extends the term of probation to another three years unless the religious is previously dismissed, he remains after the sixth year *ipso facto* incardinated in the diocese.

III. *Effect.* The excardinated cleric loses his old diocese, and is incorporated into the new one by incardination. The bishop of the new diocese becomes his proper Ordinary in every respect.

In the light of these principles was Fr. John both excardinated and incardinated validly, so that the foreign bishop may now be considered his proper Ordinary?

Fr. John's excardination-incardination belongs to the category of virtual excardination-incardination. With regard to his excardination his original Ordinary seems to have fulfilled all the requirements for valid excardination. In writing he gave Fr. John permission to leave his diocese forever, sent his "exeat" to the foreign bishop, and consented, implicitly at least, to Fr. John's receiving a benefice in his new diocese. Fr. John's excardination was, therefore, valid, and *in fieri* perfect. Was he virtually incardinated by the receiving bishop? From what we know of the case, Fr. John filled successively the positions of pastor "pro tempore", assistant pastor, and chaplain in a diocesan institution. He, therefore, received residential benefices in the new diocese. For, according to the Code's definition of a benefice (Canon 1409), either or all of these appointments were residential benefices, because they consisted of an "officio sacro et iure percipiendi reditus ex dote officio adnexos".

Thus Fr. John's excardination became valid *in facto esse.* that is effective, so that he must now be considered incardinated in the foreign bishop's diocese. It may be noted that for virtual incardination "no formal letter of incardination" is necessary. All that is required is the conferring of a residential benefice (Canon 114). In this respect virtual incardination differs from formal incardination (Canon 112).

THE MISSA "MISEREBITUR" ON THE FIRST FRIDAY.

Qu. How many Masses "Miserebitur" may be said in the same church on the First Friday of the month when the feast of the day is a duplex or higher?

Resp. The decree (28 June, 1889) which with the approval of the Ordinary permits the Mass "Miserebitur" in churches

and oratories where on the First Friday of the month special devotions in honor of the Sacred Heart of Jesus are held, is limited (according to a decision of the S. C. R., 20 May, 1892) to a single Mass (unica votiva solemnis).

It may not be said in place of the *Missa de die* on

(1) Feasts of our Lord; when the office is obligatory;
(2) Doubles of the First Class;
(3) Privileged Octaves (Easter, Ascension, Pentecost, Epiphany, and Corpus Christi);
(4) Feasts of Precept (including suppressed), where it would prevent the regular parochial or conventual Mass;
(5) Vigil of Epiphany;
(6) All Souls' Day.

From analogy, however, we should argue that the words "ecclesia" and "oratorium" are to be taken in the liturgical, not in the local sense. Hence a church building or chapel which accommodates two or more quite *distinct congregations which could not participate in the same acts of devotion* connected with the Mass, as in the case of two separate nationalities using the same building, or entirely distinct bodies such as deaf-mute classes, military posts, or the like, the Mass "Miserebitur" might be repeated in the sense understood by the Church. It would not of course extend to different classes or bodies of the same house or congregation which are hindered from attending the one Mass of votive devotion simply by local discipline or convenience. Hence it would not be allowable to accommodate schools, sodalities or parish societies, as the members of these are not positively prevented from participating in the devotion.

FORGOTTEN LITURGICAL BLESSINGS.

A parish priest has written to call our attention to the number of blessings in the Roman Ritual which appear to be commonly overlooked in the pastoral care, and which students in theology preparing for the mission rarely hear mentioned. Such are the blessings of dwellings, instruments of labor, stores of food, garments, furnishings, but especially certain blessings of the sick, expectant mothers, or mothers after child-birth—

in short, those numerous sacramentals which open channels of grace and faith for the home and the workshop. In the so-called Middle Ages the use of these blessings was common. They made the daily relations in the family circle and in industrial enterprise a religious habit which in modern life has been largely relegated to occasions of church service and sick-calls. The old practice is well worth serious thought and would revive faith in many quarters where it is now a matter of perfunctory allegiance without spiritual motive. The Ritual needs to be studied not only for the solemn sacramental rites of marriage, baptism, funeral and sick-call service, but for the daily feeding of the flock through the blessing of the priest in every sphere of life.

THE CANON ENJOINING VIGILANCE UPON MIXED MARRIAGE.

Qu. Canon 1064 speaks about certain vigilance incumbent on the pastor after members of his parish have contracted mixed marriages, i. e. regarding the fulfilment of the promises. What is meant by the canon? How could a priest do otherwise than simply speak of these matters when talking on matrimony from the pulpit? Would not a personal admonition result in more evil than good at times, especially where one knows that the non-Catholic party is not inclined toward things Catholic? A prudent plan in handling this matter would be of much value to many of us.

MIN. S. PAUL.

Resp. A pastor can do a good deal more than simply talk in the pulpit of the danger of mixed marriages and their results, or of the obligation to fulfill the promises made in regard to bringing the non-Catholic party to the knowledge and the practice of the true faith, together with the Catholic education of the offspring with which God may bless such marriages.

The shepherd of a flock of course does call and warn the sheep as he sees the wolf lurking. But he also moves: he goes to the side of those that are in proximate danger; he follows the one or other that is straying from the fold, and where actual damage has been done, he snatches the wounded to heal them.

The Catholic priest habitually has opportunities to aid his flock not only

(1) By preaching on matrimony in the pulpit; but also

(2) By keeping up friendly pastoral relations (visits to the homes) with those who live in mixed marriage.

(3) He will propagate Catholic truth in such homes through Catholic journals likely to command the attention and respect of non-Catholics; through publications of the Truth Society, welfare activities, pamphlets or books that are inexpensive and without a manifest aim at mere proselyting.

In this connexion it is wise to remember that undue denunciation of Protestant activity, persons and doctrines, is mostly unnecessary and hurtful. Christ preached positive law and morals; and only when directly attacked in His beneficent work, did He denounce pharisees, publicans and Herodians.

(4) Guard the school; not only in the matter of clear and frequent catechetical instruction, but by drawing the children to become interested in parish progress. This is done by careful preparation for First Communion; by devotional exercises that attract and inform. The children thus frequently become interpreters of the Catholic faith to the non-Catholic parent. They can preach in a way, and in times and places, to people who will listen where a priest, however eloquent, can not reach.

(5) Finally, safeguard the children after they have left school, by means of sodalities, conferences, social organizations and as helpmates to the pastor—catechists, parish visitors, and beneficent missionaries.

All this will tend to attract the sympathy and promote the conversion of non-Catholics in a mixed marriage. We need say nothing of the society of Christian Mothers, and the power of the confessional to guide, encourage and heal.

"CULTUS DISPARITAS" OR "PRIVILEGIUM PAULINUM."

To the Editor, THE ECCLESIASTICAL REVIEW.

With interest I read the matrimonial case discussed by the Rev. J. Simon, O.S.M., in the January issue of your esteemed REVIEW. Having had experience with similar cases, I take issue with the solution which the author stated as a final argument in the adjudication of the matrimonial court represented by him.

The declaration in a matrimonial case such as the one under consideration must be founded on proofs drawn from original

documents or their equivalents in the form of affidavits sworn to by competent witnesses. No plaintiff may be a witness in his own cause except in the sense that his declaration may be accepted to corroborate testimony already given by duly sworn witnesses. Even though the plaintiff's statement be made under oath, as in the present case, it remains a mere declaration, not a proof, and even this declaration as corroboratory evidence may be taken only from the time he has the use of reason and is capable of testifying in his own regard.

When it is claimed that a marriage already contracted is invalid by reason of *disparitas cultus,* the petitioner is obliged to prove with moral certainty at least, that one spouse was baptized and the other unbaptized. If any reasonable doubt remains, the marriage may be pronounced invalid according to Canon 1014: "matrimonium gaudet favore juris; quare in dubio standum est pro valore matrimonii donec contrarium probetur". The Church wisely legislates against the danger of declaring put asunder what God hath joined together.

To illustrate this danger a case may be cited with which I recently had to deal. The petitioner solemnly swore before a notary that he had never been baptized. Because his parents were dead and no one could be found to substantiate his declaration, it was rejected. Having the date and place of his birth, I secured from a municipality of Denmark an original document proving that he was baptized in the Lutheran Church of that place. Had our matrimonial board given a decision as in the Harnt-Claff case, it would have declared, *relate ad matrimonium,* a man unbaptized who in reality was baptized.

Even the fact that Mr. Harnt was in good faith does not affect the case and the Defensor Vinculi is obliged to enter an appeal against it.

EPISCOPUS.

PASTORS AND THE U. S. RELIGIOUS CENSUS.

Inquiries have come to the REVIEW from parish priests regarding the moral obligation of answering questions from the official Census Bureau of the United States at Washington regarding our numerical membership and the valuation of church property.

Priests may hesitate to make the proper returns because they deem the questionnaire a first step on the part of state politicians toward interfering with the freedom of religious worship guaranteed by the American Constitution.

As there is no clearly defined penalty attached to the failure to make the required returns, some pastors are disposed to ignore the demands of the Census Bureau.

In replying to such inquiries, where it seemed called for, by personal letter, we invariably referred the pastors to the local Ordinary for information and direction on a matter belonging to the united body of the Hierarchy which advises as to common action for the preservation of Catholic principles and rights.

Through the periodical meetings of the Metropolitans, aided by the National Catholic Welfare Conference, the heads of dioceses are kept informed and thus are enabled to adopt a uniform method of action in all that concerns the proper exercise of religious rights through the pastoral clergy.

The fear that conscientious compliance with the demands of the Census Bureau may lead to increased taxation of church property is apparently without foundation, since the Federal Government may not assume the state right of taxation, whereas the latter would not be defeated by returns the correctness of which could easily be verified by the local authorities.

Let the answers to the questionnaire be made in all good faith to the diocesan Ordinary, who is to transmit them to the Census Bureau after having verified their justice.

Without odium in the comparison we may note here the fact of the Catholic clergy being less scrupulous in making accurate Census returns than the heads of non-Catholic corporations. One obvious reason of this defect is that priests are responsible to their bishops only, and not to the secular members of their congregations in whose name church property is vested. The statistics of the Official Catholic Directory are a standing proof of the difficulty of getting exact returns from local pastors, or even episcopal chanceries. But the matter in the present case is one that affects loyalty to the sense of public order represented by a recognized central authority. When there is indication of that authority exceeding just limits the way is open to an appeal for constitutional redress, through the Supreme Court.

DISTRIBUTING HOLY COMMUNION.

The question of how the priest who distributes Holy Communion outside Mass is to act under different conditions when Mass is going on in the church has been variously answered.

What is the priest vested in surplice and stole, who distributes Communion at the altar-rail, to do when the elevation takes place at an altar to which the attention of the faithful is called by the customary ringing of the bell?

He stops, turns to the altar and remains thus standing in the attitude of adoration until the consecration (of Host and Chalice) is past. Then he continues the distribution. Fr. Thomas W. Mullaney, who cites this rule from Van der Stappen (III, qu. 340), adds some excellent rules (*Matters Liturgical*, n. 199) which cover similar cases as follows:

1. If the priest who assists in the distribution of Holy Communion at the same time as does the celebrant of the Mass, finishes before the end of the Mass, he replaces the ciborium in the tabernacle and leaves the altar without blessing the people.

2. If he has to begin the distribution of Holy Communion before the celebrant's Communion he follows the ordinary rule of distributing Communion outside the Mass, and if he finishes before the end of Mass he also omits the blessing, which is given by the celebrant at the end of Mass.

It is not permissible for the celebrant before a solemn or chanted Mass, vested in chasuble or dalmatic, to distribute Holy Communion. The reason is plain. It would appear to sanction a disordering of the solemn ritual which makes Communion part of the Holy Sacrifice, at which the faithful are about to assist. But the phrase "sacerdos sacris vestibus Sacrificii indutus" which the decree uses (S.R.C. n. 4177 ad 3) would not seem to forbid the distribution of Communion privately by a minister vested in alb and stole, since this vesture is not the "vestis sacra Sacrificii", but only a part used for other rites also.

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THE PRIVILEGE OF INCENSING AT THE MISSA CANTATA.

Qu. During the year 1922, I believe, the Holy See extended to the Bishops of the United States the faculty to grant to all priests who make application therefor, the privilege of using incense at a Missa Cantata, on Sundays and certain other days.

Please give full information through the columns of the REVIEW, answering the following questions:

1. On what days besides Sundays may this privilege be used?
2. May one who is not a pastor legitimately make application for this faculty?
3. May one's bishop grant him the privilege of thus using incense *habitually*, or must a new application and a new offering be forwarded to the bishop for each and every distinct occasion the applicant wishes to exercise this privilege?

Resp. Although a Roman decree (*Urbis,* 19 August, 1851) positively forbade the "thurificatio altaris et chori in Missa quae cantatur sine ministris," an Apostolic indult was granted to certain churches outside Rome by which the incensing customary at solemn Mass (Offertory and Elevation) became permissible on certain great feasts of the liturgical year. In 1922 (17 March) special faculties were issued (*ad Quinquennium*) for the Ordinaries of America, Russia and the other dioceses outside Europe in which (Formula III) Ordinaries were empowered, upon making application to the S. Congregation of Rites (n. 9), "permittendi thurificationem in Missa cantata absque sacris ministris". Later by *Motu Proprio* of Pius XI (20 April, 1923) the aforesaid faculties were to be issued by the S. C. of Consistory on one application "in globo" and "ad quinquennium" or until the next visit of the respective applicant "ad limina". The wording of the faculty makes no restriction regarding the days on which the privilege is to be used. It belongs to the Ordinary to obtain the faculty and to interpret its use in his diocese. He may restrict it to certain feasts, localities, and special celebrations. The spirit of the Church is to give opportunity to make the liturgical service as solemn as possible and hence to supply the ceremonial of incensing on occasions when the ministers (deacon and subdeacon) may not be had for a solemn Mass.

OBLIGATION OF THE "NATURAL" FAST FOR THE CELEBRATION OF MASS.

Qu. At a banquet which lasted till midnight, the question was mooted whether or not the fact that a priest had taken food or drink some minutes after twelve P. M. deprived him of the right or privilege to say Mass, since probable opinion in similar cases permits a certain latitude of interpretation owing to the differences of counting time. I am speaking of standard time. I was under the impression that in this matter of the natural fast for Mass and Communion one has to be guided by local time (if there be no doubt of its correctness).

Resp. The obligation of observing the natural fast for Mass or Communion is defined as beginning "a media nocte". Theologians agree with the canonical law on the subject that this time of midnight is to be measured "physice non moraliter", so that after the first stroke of the correct local time signal it becomes unlawful to celebrate or communicate. (Cf. Sebastiani: *Summarium Theologiae Moralis,* and other recent authors.)

Criticisms and Notes

COMMENTAIRE FRANCAIS LITTERAL DE LA SOMME THEOLOGIQUE DE SAINT THOMAS D'AQUIN. Par P. Pègues, O.P. XVI—La Redemption (Edouard Privat. Paris. Toulouse).

Thomas à Kempis wrote: "Let it be our chief study to meditate on the life of Jesus Christ." Reading this volume and other parts of the *Summa*, one might well think that these words were written by another Thomas who preceded the author of the Imitation by more than a century. In the fifteenth volume of his luminous commentary (see ECCLESIASTICAL REVIEW, March, 1925), under the title *Le Redempteur*, Father Pègues treated of the questions clearly and accurately expounded by St. Thomas Aquinas in the first part of his wonderful tract on the Incarnation. The sixteenth volume offers learned and valuable comments on the second part of St. Thomas's tract—on what Christ did and suffered in this world—divided into four sections: (1) Christ's entrance into the world: (2) His life in the world: (3) His Passion and Death: (4) His Exaltation after the Ascension. There is no exaggeration in stating that in these treatises, from Question 27 to Question 59 of the third part of the *Summa Theologica*, the Angelic Doctor gives a remarkable exemplification of theological accuracy combined with a very sincere and very deep Christian devotion. There indeed do we find reasons for calling St. Thomas a learned Saint and a saintly Doctor. One marvels at the patient research, the fullness of doctrine, the soundness of judgment, the accuracy of statement, the depth of piety, breathing reverence, love and gratitude, which are found in every chapter, one might say in every line. Theologians will find in these pages information not given in other treatises on Christ. The faithful may learn from translations of these tracts what a holy medieval Doctor thought and wrote about the Mediator between God and man. We know of no better manual of spiritual reading and meditation on Christ, the chapters on the Passion being particularly appropriate for the holy season of Lent.

It is worthy of note that St. Thomas's treatise on the Blessed Virgin is a part of his treatise on Christ. These two are not to be separated: Mary's exceptional graces and privileges were granted because she was to be the Mother of the Redeemer: whatever glory is given to her is explained by her nearness to Christ, and redounds to the glory of her Divine Son. We wonder what Protestants would say if they knew that this is an outstanding feature of a book written in the thirteenth century, and how they would try to justify their

indifference toward one who was so highly honored by the Holy Trinity. The faithful as well as theologians will be deeply interested in St. Thomas's explanation of Mary's part in the Incarnation, so detailed and so clear that any intelligent child can understand why she is called the Mother of God.

Father Pègues holds that St. Thomas in the *Summa* did not give a positive pronouncement on the question of Mary's sanctification in the very first instant of her Conception. The Angelic Doctor probably refrained from an explicit declaration on this point, saying, "we do not know at what precise moment Mary was sanctified" (Qu. 27, A. 2, ad 2), because in his day Rome did not celebrate the feast of the Immaculate Conception, and for St. Thomas the practice of the Roman Church was a rule of faith. He declares, however, and he declares frequently, with St. Anselm and others, that Mary's sanctity was the greatest possible after that of Christ. We await with impatience Father Pègues' next volume, which will deal with the Sacraments.

D. J. KENNEDY, O.P.

THE LIFE OF THE WORLD TO COME. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. vii-168.

In the dozen short chapters that make up the contents of this volume the learned Abbot of Buckfast interprets the doctrine of the future life as it is suggested rather than unfolded in the Bible, particularly in the New Testament. Dom Vonier, it is hardly necessary to say, possesses in a high degree the venatic instinct for gathering analogies from wide ranges of experience and culture and utilizing them in the illustration of spiritual truths and in confirmation of theological teachings. And so with great felicity he illustrates what the Sacred Writings reveal of the Resurrection, the future life, the state of the Blessed in heaven. It is a beautiful book in every respect and cannot fail to spread joy, hope, comfort, consolation, patience under trial.

There is one point to which exception might be taken. The author seems to hold that in the Resurrection of the body God restores the soul, not immediately to the original matter but to an organism which He seems in some unexplained way first to vivify and thereafter to inform with the rational soul. The latter it would thus seem is not the root principle of all organic, as it certainly is of all sentient and supermaterial life. Bodily life is "a middle between the spiritual element and the material element in man" (p. 149). "Is life then," he asks, "the union between the two elements, the

spiritual and the material, between the soul and the first material principles? No scholastic who understands the true nature of the union between spirit and matter would say such a thing. Life is not the union between spirit and matter in man; life is something that is both a preparation for that union and a result of that union. The soul is not united with dead matter, but living matter, and the union in its turn becomes a higher accentuation of life. Life is caused in matter, in the first instance, not by a soul, but by God, the Creator of all life, or by the living parent that generates life. The soul fosters life, enlarges life, carries life to wonderful heights in man, but does not create or cause life, vivifying, as it were, inanimate matter. God alone can give life to matter which is still inorganic. The soul could never be the effective cause of life, though it be a principle of life in another way." How is this compatible with the teaching of Aquinas and Pius IX, "anima eaque rationalis est vera *per se* atque *immediata* corporis forma". If God first animates the original matter, thus constituting the human body, and thereupon restores the rational soul, the question arises what is the relation between this soul and the divinely animated body? Is this soul the root source only of intellect and will, not of vegetative nor sensitive activity? Then, that organized body is either a mere system of cells with no organic unity, or, if it be already an organism possessing a form of life, then the rational soul advenes thereto and we have two substantial forms and the rational soul ceases to be the *per se et immediata corporis forma substantialis*; i. e. the radical principle or source not only of the higher powers and activities of man, but likewise of the organic — vegetative and sentient. There seems to be just a shade of obscurity on this page of a work that is elsewhere pervaded with sunlight.

FAITH AND THE ACT OF FAITH. By the Rev. J. V. Bainvel, S.J. Authorized translation from the Third French Edition by Leo C. Sterk. B. Herder Book Co., St. Louis, Mo. 1926. Pp. xiv-169.

Between Faith as objective fact or truth communicated by writers or teachers, and faith as a mental assent given by the person to whom such fact or truth is communicated, there is the obvious distinction existing between objective content and subjective assent or acceptance. But what is it that conditions or motivates this assent? With non-Catholic thinkers *feeling* is the principal *motive* and that because it is *motor*. You believe the witness or the teacher because after more or less critical investigation you *feel* that what he states inherently is true. Now feeling is a complex state of consciousness

wherein imagery and sentiment interblend. Consequently it includes and necessitates all those psychical elements which make up the subject matter of what is called the "Psychology of Religion," or of "Religious Experience," upon which subjects books beyond count have recently been written. And the end is not yet.

In the Catholic system faith, the act of faith in its subjective meaning, is assent given by the intellect to attested fact or truth because of the authority of the witness or teacher. Faith or belief is human or divine according as the teacher on the one hand is God or His representative, or on the other hand a human person. All this is fairly plain until you come to analyze minutely the force of authority in begetting the intellectual assent. Of this problem there are two different theological solutions. One holds that the intellect assents because it perceives the evidence of the authority (knowledge and veracity) of the witness or the teacher. The other holds that the intellect assents solely upon that authority, prescinding from explicit perception of the intrinsic constituents of that authority (evident knowledge and veracity motivating the assent). The distinction is subtle and not easily grasped. In the former case the intellect is *moved* to faith because it sees, *perceives*, the evident authority. In the latter case the intellect is moved to assent not because it perceives but because it accepts the fact or truth without analysis of the motivating power, purely on the *ipse dixit* of the witness or teacher.

The two opinions are discussed pro and con by Père Bainvel with fine criticism and considerable weight of argument; as are likewise the theological questions centering on the point of entrance and the influence of the supernatural, divine grace, on the act of faith. We cannot here go further into the details of the controversies. The reader must be referred to the book itself, wherein he may find by him previously unsuspected aspects of this apparently simple though in reality intricate subject. The translation is well done. Only here and there one notices a slight imperfection, as for instance (p. 32) where "cognoscible" (which is an objective term) is used for cognitive or cognoscitive (a subjective quality). *His* should read *its* at the end of the paragraph on page 38. *Formal reason* at page 55 should read *aspect* or formality.

MISSION SERMONS. By the Rev. Walter Elliott, of the Paulist Fathers. The Apostolic Mission House: Brookland Station, Washington, D. C. 1926. Pp. 243.

The priest who depends on sermon books, or who has to memorize other people's writing as a pulpit task, is a failure as a preacher

from the outset, though he may be an excellent actor. The science of effective preaching, which simply implies perfecting the expression of that apostolic zeal whence arise impulse and tongues, and which is part of the pastoral vocation belonging to the disciples of Christ, has nonetheless its place in the training of the cleric during his seminary course and on the mission. For all good sermons serve as illustrations of form and manner. Their use is directed by such teaching as we find, to cite a most recent example, in Mgr. Henry's books and articles on homiletics.

As a sermon book Father Elliott's volume stands apart. It contains indeed sermons treating of the "Eternal Truths" — Sin, Judgment, God's Mercy, Prayer, and the use of the Sacraments. He does not propose them as rhetorical models, but rather as food for thought to instruct through the missionary who appeals for conversion. In this sense the twenty topics here dealt with are meant to serve as illustrations of the method of preaching expounded in detail in the author's former volume, *A Manual of Missions*. Seminarists and priests who mean to use this volume should get its earlier companion with a view of deriving adequate benefit, such as is intended by the venerable author. These *Mission Sermons* throw light upon the Paulist mode of making converts, and incidentally serve to reveal a part of the inner life of a priest who for many years was an active leader in interpreting the Catholic faith to those who sought the true Church of Christ. We have a picture of the aged disciple of St. Paul showing the manner in which he spoke from the altar or in the open courts of the eternal truths—a record worthy of imitation.

MOTHER PHILIPPINE DUCHESNE. By Marjory Erskine. With an Introduction by the Most Rev. John J. Glennon, Archbishop of St. Louis. Longmans, Green and Co.: New York, London, Toronto, Bombay, Calcutta, Madras. 1926. Pp. 400.

Of quite exceptional interest to the clergy and educational circles in America is the history of Philippine Duchèsne. Fifty years ago Canon Louis Baunard, subsequently Rector of the University of Lille, wrote her life story (translated into English shortly after by the gifted Lady Georgiana Fullerton) as a supplement and completion of the account of Mother Barat, now honored throughout the Catholic Church as Saint Madeleine Sophie. Since then the recognition of Mother Duchèsne's sanctity through an appeal to Rome for her Beatification has been emphasized by shorter sketches, especially in solemnizing the first centenary of her coming to America

as an apostle of the Sacred Heart and educator of the best type of womanhood.

The holy foundress of the Society to which Mother Duchèsne belonged died on Ascension day, 1865. At that time the latter had been doing missionary work in America for forty-seven years and the fruits of her service were so beautifully plain and consoling to the heart of Mother Barat that she could lovingly say: "My first act of gratitude before the Beatific Vision in heaven will be for the going of Mother Duchèsne to the United States."

Considering the apostolic mission of woman to-day, with the task of shaping, maintaining and adapting the high ideals of Christian modesty, charity and mother service, to novel, social and educational conditions, the pioneer activity of Mother Duchèsne has had a prophetic significance, and the story of her career is well worth the serious study of pastors and religious teachers as bearing a practical lesson for the missionary of to-day. Archbishop Glennon, in his appreciative introduction, lays stress upon the fact that Mother Duchèsne was a Frenchwoman of that exquisite type which has furnished so many models of religious life since the days of St. Clotilda and her priestly guide Remigius. The fact is, however—and Mother Erskine gracefully emphasizes it — that Philippine Duchèsne was much more American than French, even before she ever crossed the Atlantic. She had inherited the blood, and with it the temper and love of independence of the people of the Dauphiny, who differ from the Burgundian, if not in patriotism, certainly in the spirit of liberty. In this they are quite unlike the inhabitants of the Isère valley, even though they gave to France heroes, like Chevalier Bayard, to fight for the honor of the first Daughter of the Church.

Mother Erskine's biography of the saintly co-foundress of the Religious of the Sacred Heart is as attractively American as is her heroine, albeit her style of writing recalls the student of the Tudor and Victorian literature. She tells anew the story of the young girl, Rose Philippine, born 29 August, 1769, who, at twelve made her First Communion at the school of the Visitandine nuns, then becomes a postulant in that community. By order of her father, who disapproves of the religious step of his child, she is obliged to leave the community. After the restoration by Napoleon she pursues with characteristic tenacity her ideal in the newly organized order of "The Daughters of Faith". Here she meets and joins her fortunes with Mother Barat, under the guidance of the Abbé Rivet of Grenoble. Sometime after this the Abbé de Lestrange of La Trappe visits the convent at S. Marie d'en Haut, and tells the nuns of the dire needs of the people in the foreign missions, especially in

North America. Later the Bishop of Louisiana, Msgr. Dubourg, on a similar errand definitely moves the heart of Mother Duchèsne who, under the approval of their holy foundress, accompanied by Mères Berthold and Audé, with two lay sisters, set out for America. They arrive at New Orleans in May 1818. The account of their religious beginnings at Florissant is touchingly attractive. The spirit of holy poverty reigning at St. Charles, the demands of personal sacrifices made at the time by the simultaneous outbreak of cholera and yellow fever, the lack of responsiveness, the unexpected meeting with misrepresentations and misunderstandings from quarters whence should have come help, are here retold in a new way by a writer who has inherited the fine spirit of the heroic characters whom she pictures.

The volume is the story of the valiant woman of the Gospel, not as we see her governing in domestic peace, but of one who comes to us as an apostle. It describes her training in the apostolate, through a steady and progressive development of the spirit of generosity, of detachment. It is a study in the school of sympathy, within continuous sight of the Cross of Christ, whence are begotten courage and joy such as make queens of women and heroes of men. Mother Duchèsne labored for many years among the Indians. The refinement and culture which had fitted her to educate the children of princes in France somehow was made to appeal to the Potowatomic savages. They came to her with their gifts of the chase, calling her the "Great Queen of the Great Spirit", with whom they might always find help, encouragement, joy. The secret of her power seemed to them to lie in her continuous vision of, and communication with the great Spirit, so that she became known among them as "the woman who always prays." No wonder that the favorite hymn which she taught them and they loved to hear, was "Beau Ciel". Thither she went on 18 November, at noon, aged 83. That was in 1852. The process of her Beatification was taken up in Rome on the feast of the Immaculate Conception, 1909. The book will give light to many a priest of the American apostolate, and through them draw souls especially among our growing womanhood to a higher appreciation of the lofty aims of Christian religious life.

ANGELA MERICI AND HER TEACHING IDEA. (1474-1540). By Sister M. Monica, Ph.D., School of Brown Co. Ursulines, Saint Martin, Ohio. With an Introduction by the Most Rev. J. F. Regis Canevin, D.D., Tit. Archbishop of Pelusium. Longmans, Green and Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1927. Pp. 429.

Reviewing the new Life of Mother Duchèsne in this issue of the REVIEW we meet that virginal apostle of the Sacred Heart, on her arrival in America at New Orleans, hospitably received, nursed in her illness, and guided with a sisterly affection which caused her to write to her own foundress, Mother Barat, in admiration of the daughters of St. Angela Merici. The two volumes are thus complementary in that they show the virtue and beauty of an evangelical model for the training of children which brings forth the fruit of a motherhood admirable in its likeness to the Virgin Mother of Christ.

"In an age of aggressive scepticism, bold infidelity, shameless immodesty, and pagan immorality," writes Archbishop Canevin in his Introduction to Sister Monica's book, "youth needed the steadying and directing force of sound doctrine and restraining power, that it might stand in faith amid the seductive allurements of a sensual world and a creedless majority." Such were the social and popular conditions when Angela Merici ventured forth to proclaim her faith and labor for its propagation among youth. "The position of girls in the Ursuline schools of early days was not unlike the position of Catholic pupils in many of the non-sectarian schools of the twentieth century." Hence the timeliness of this study of the "teaching idea" of St. Angela. What we admire in these heroic women is the courage with which they stood up to defend the ideals of Christian womanhood against the prejudices, discouragement, opposition of power, wealth, human science, and a tradition which borrowed the semblance of humanism, civilization, culture and reason, aye and of religion, to defeat a weak maiden. Orphaned, leaning upon an elder sister for a time for direction, she soon realized the power of spiritual support from her heavenly Father. She was a mystic and contemplative by natural disposition, but that did not lessen her sense of the practical life around her. This becomes clear from her whole after-life.

Sister Monica's story of her is mainly a history of the mind of Angela Merici. It traces the development of her visions as she felt the impulse to communicate them systematically to others by her teaching. Herein lies the significance of the volume, which con-

trasts these convictions with the popular teaching of her day, and for that matter of all days. She follows, after assiduous study, the evangelical ideal given us as an infallible and perpetual guide and lodestone of attraction to what is true, good and beautiful. How in her life Angela illustrated the principles of her educational philosophy, derived from a divine source, yet offering continuous applicability, through the more than four centuries, in every land, under all sorts of racial, national, political, and social conditions, is the burden of our author's history. Hence its value for the teacher, whether nun or secular, and for the pastor of souls. Each will find herein abundant argument to show that the fundamental element in pedagogy, in the propagation of religious life and in the eliciting of sacred vocations, is not that of a method of acquiescence, accommodation, imitation of popular models, but rather that of a courageous reassertion of Catholic truth as taught in the Gospels and illustrated by such founders of religious educational orders, as St. Angela Merici. They aimed at and succeeded in enforcing the virtues of charity, purity of heart, amid all sorts of domestic relations, of justice and fortitude as gifts of the Holy Spirit to make men better and happier by raising the standard of woman's education.

READINGS IN ETHICS. Compiled and Edited by J. F. Leibell, Ph.D., Lecturer on Ethics. Loyola University Press, Chicago, Ill. 1926. Pp. xv-1090.

One of the problems confronting both professor and student of philosophy is that of collateral reading matter. No single text-book—especially no Latin manual—even when supplemented by professorial comments suffices to familiarize the beginner with the vast areas of philosophy. His mind unacquainted with its limitless tracts wanders about hopelessly, blundering through fog and mist, stumbling over half hidden rocks and the stumps of fallen trees or tumbling into unsuspected crevases. There is no help for it; he cannot come to learn the ground by thinking about it, while to explore it for himself demands an expenditure of time and labor that can ill be spared from the one or two or at most three years that rigorously delimit his course. It is easy enough to suggest lists of books which he ought to read in order to nutrify the grains of wisdom supplied him by text-book and teacher, but against this plan there weigh not only the limits of time but the item of expense, a no slight obstacle to the proverbially impecunious student. A seemingly practical solution of the problem is offered in the goodly volume at hand. The book, it is true, provides supplementation to moral philosophy alone. However, it is that department which

needs it most and perhaps the reception which may be hoped for the book will occasion the publication of similar compilations supplementary to the other departments of philosophy. The Readings are grouped according to the familiar structure of Ethics. First come the postulates especially from psychology and theodicy. Then in turn human acts and law. These set the main bounds to General Ethics covering some four hundred pages. Special Ethics claims as it should the larger space, approaching seven hundred pages wherein are comprised rights and duties, property, society (including the family) and the State. The materials are gathered from a wide range of pertinent literature, most of which being special treatises, though a considerable amount is derived from essays, reports and periodicals not easily accessible to the average student. Thus for instance, a valuable critique of Kant's theory of moral obligation is taken from the seventh annual report of the C. E. A. The paper is by Fr. Timothy Brosnahan and therefore well deserves the easier accessibility which its insertion in this collection secures for it.

The compiler exhibits well-balanced discrimination in the selections of the material, as for instance, on the question of prohibition, on the functions of the State in education and elsewhere—topics regarding which there is room for diversity of opinion. Obviously a compilation of the kind must be taken with its inevitable limitations. Certain of the readings may appear rather brief, others somewhat longish, while others again may seem to emanate from authors of lighter weight. It should be remembered, however, that in no case are the readings intended to do more than supplement the limits of a text-book, whilst in regard to the relative weight of authorities, it may be well to heed the advice of à Kempis: "Let not the authority of the writer offend thee, whether he be of little or of great repute. *Attend to what is said.*" It is the latter stressed admonition that the other Thomas, he of Aquino, declares to be alone worthy of a philosopher's heeding. For the rest, following the example set by Dr. John Ryan in the preface, the reviewer, while "studiously avoiding the language of exaggeration", feels that he too would be "somewhat less than just if he did not record his judgment that the student who conscientiously reads this book in connection with the classroom work will acquire much more than the dry bones of the subject. He will have a grasp of ethics which will be a source of intellectual satisfaction, a stimulus to continued interest in the subject, and a special equipment for the solution of his own problem of conduct."

Finally the reviewer feels that he would not be entirely just if he did not add a word of commendation for the worthy format which

the publishers have given to the book. Rarely does one meet with a volume comprising eleven hundred pages that gratifies so fully the eye as well as the hand.

THE FAITH OF THE GOSPEL. Brief Sermons for the Sundays of the Year. By the Rev. Michael Andrew Chapman, Editor of "The Acolyte". B. Herder Book Co., St. Louis, Mo. 1926. Pp. viii-249.

The keynote of successful preaching is simplicity. No matter how learned or how eloquent a preacher may be, unless his discourse is intelligible, he is like a "sounding brass and a tinkling cymbal". He may elicit from his hearers words of admiration, but he will not be fulfilling the command of the Master: "*Euntes, docete.*" The readers of *The Acolyte* have noticed the thoroughly practical *sermon schemata* published therein. They have noticed the unique method employed in the casting of the sermon matter. The simple, straightforward style is bound to captivate the most fastidious and to instruct the most ignorant. Many priests have doubtless derived benefit from those outlines. True to *The Acolyte's* motive, Fr. Chapman has written his book "To Serve the Priest". In this neat volume he has brought together something more than mere schemata. He has written complete sermons. Each consists of an *exordium*, comprising usually a paraphrase of the Gospel; the practical *application*, containing three parts, each of which, in most instances, might be developed into a complete sermon of sufficient length for low Mass; and lastly, the *peroration* or the summing-up in a nutshell of what has gone before. The sermons are flexible so that their length can be increased or diminished to suit the priest's various needs.

In view of a future work, it may be well to suggest a point which seems to receive inadequate consideration by authors of sermon books. "All these things Jesus spoke in parables to the multitudes: and without parables He did not speak to them" (Matt. 13:34). Every one knows how easily the people's attention may be attracted and held with a little anecdote. As soon as it is realized that a story is to be told, they are all attention. In many instances it is quite sufficient to tell a story and with a few general remarks to allow the hearers to make their own application. Stories of fact and fiction produce almost equal results. They lend a certain vividness to the teaching of the Gospel. They stimulate the minds of the people and thus loosen the soil for the seed of the Word of God. For the most part, it is not dogma that is lacking in the preacher, but a pleasing and interesting manner of presenting the dogma. What Seneca said of rhetoric can readily be applied to homiletics:

"Longum iter per praecepta: breve et efficax per exempla." And it is the duty of the preacher to make the way to the understanding of the Gospels "breve et efficax".

LE PRIMAT DE L' INTELLIGENCE. Dans l' Histoire de la Pensée. (Initiation à la Philosophie). Par O. Habert. Gabriel Beauchesne, Paris, Rue de Rennes, 117. 1926. Pp. xv-448.

It may be a sufficiently obvious thought, though it is none the less worth reflecting upon, that the system of philosophy which its adversaries malign for allowing least validity to human reason — because as they say it appeals almost wholly to ecclesiastical authority—should finally prove to be not merely the only system possessing an unbroken historical continuity, but should turn out to be almost the sole surviving champion of reason itself against modern aggressors: against philosophers who in the name of unreason wage a relentless war on reason as a trustworthy ally.

As is the case with the individual who allows reason to govern his doings, order, peace, a fair share of health, well being, are wont to result, so also in the history of thought, in proportion as intelligence, reason, is given its right place and function, a sane interpretation of the world and of man, and a healthy direction of social life are secured. Contrariwise just in proportion as instinct, sensuous appetite, or emotion is allowed to control whether the individual or the larger group, the consequence is inevitable disorder, disease, premature death, while in the history of thought progress is arrested, and vagaries, empty dreams, crude absurdities, parade themselves like mummers in the pageantry of philosophy; the very possibility of philosophy being doubted in the name of positivism or denied in the name of nihilism. In the book before us a vast wealth of fact illustrative and of argument demonstrative of this universal experience is accumulated. From the historical relations and the modern conflicts between the experimental sciences and philosophy; from the prehistoric traces of man's gropings for an explanation of his world and of himself; from the oriental and the early Greek speculations; from the closer approach to a consistent interpretation with Socrates, Plato and Aristotle: on through the Hellenic-Christian period to the apogee of intellectualism in the thirteenth century; across the age of decay during the Renaissance and the Reformation periods until the modern attempts at philosophical reconstruction: all along these movements, upheavals and subsidences — M. Habert traces out the consequences for human thought and life according as reason or emotion, the head or the

heart, is given prepotence. He dwells particularly on the results of the conflict between the ultra-empiricism of Hobbes, Locke, Hume on the one side and the exaggerated rationalism of Descartes, Spinoza, Kant, Fichte, Schelling, Hegel and the rest on the other. He explores the empirical stream as it runs out into the positivist current, directed by Comte, Mill and Spencer; the socialistic ways of Voltaire and Rousseau; the psychologisms of Maine, de Biran, Ribot, Freud; the nineteenth-century pragmatists and the modernists. The recent movements of thought, however, are seen in M. Habert's study to manifest the more disastrous results of anti-intellectualism. The materialistic tendencies carrying over from the past century an avowed agnostic attitude toward intellectual values are loosely organized under a radical evolutionism or one or other of the forms of pragmatism professed by such elusive thinkers and genial writers as Bergson, Poincaré, Durkheim and especially that scintillating genius William James. A more patent though more insidious consequence of the divorce of intellect from philosophy as well as from life manifests itself in the widely prevailing dilettantism that has crept like a perfumed atmosphere into modern art and literature. It possesses, as M. Habert observes, "a horror of all vigorous thought". It is not therefore so much a system as an attitude. Its motto is "art for art's sake", which means art for pleasure's sake: pleasure not necessarily gross but, if need be, respectably draped.

Such are the bold outlines of the treatise. They are only the skeleton of an organism which the author informs with a vigorous soul—with a mind that thinks sanely and robustly, and therefore inspires the reader with its convictions. Though an intellectualist, he is not unmindful of the power of will and feeling in the genesis of philosophy. But everything in its place. For as the whole drama of philosophy unfolded in his pages makes manifest, it is from an exaggerated voluntarism usurping the throne of a well balanced intellectualism that the modern mind has become infected with the indifference of pragmatism and the lackadaisical sentimentality of current art and letters. Therefore the value of his work lies in this that it does not merely lay this down as a theory but that it furnishes the evidence gathered from the continuous history of philosophy.

But let it be noted that there is question here of no mere didactic thesis. A seeker for the true and the good, the author knows how to enlist the service of beauty in bringing to his readers the results of his quest. The work is as esthetically delightful as it is stimulating and intellectually informative. It is to be hoped that it will find its way into English, as we have nothing that covers quite the

same ground or covers it so well. It should, however, be *adapted* rather than translated, and in that case it might with advantage be considerably condensed, as the French style is somewhat diffuse. Moreover, a chapter should be added on the New Realism which has recently become popular, since that system while marking the reaction of a certain phase of intellectualism against pragmatism, does not seem able to liberate itself from the shackles of a materialistic monism. Neo-Realism appears to be as much an unbalanced intellectualism on its side as pragmatism is on its side an exaggerated empiricism.

THEODICEA SIVE THEOLOGIA NATURALIS IN USUM SCHOLARUM. Auctore Josepho Hontheim, S.J. Herder & Co., Friburg Brisgoviae, St. Louis, Mo. 1926. Pp. viii-323.

Father Hontheim is well known to students of philosophy through his solid treatise *Institutiones Theologiae Naturalis*, which forms part of the *Cursus Lacensis*, the higher course of texts prepared by the Jesuits at Valkenburg and named from their quondam Scholasticate at Maria-Laach. The present volume takes the place of the (relatively) briefer course *in usum scholarum* which has previously been occupied by Fr. Boedder's manual on the same subject; just as Fr. Franck's volume on *Philosophia Naturalis* has been substituted in the latter course for Fr. Haan's manual of natural philosophy. While Theodicy is a department of philosophy that has been wrought over so frequently and thoroughly that nothing worth while would seem possible to add or improve, nevertheless the old truths may be restated in new forms and the stock arguments brought to bear upon new forms of thought and reconfirmed against new difficulties. The present work commends itself particularly for its thoroughness in the latter respect. Thus, for instance, on the matter of our rational certitude regarding the existence of God, as many as fourteen objections are discussed; twelve are marshalled against the teleological argument; and so on with the rest. Not the least merit of the work is its conciseness coupled with lucidity. Without redundancy the style is clarity itself. Perhaps in this respect some will prefer it to Fr. Boedder's style, which if more ornate was for that reason less transparent.

THE MARYKNOLL MOVEMENT. A Dissertation submitted to the Faculty of the School of Philosophy of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Master of Arts. By the Rev. George C. Powers, of the Catholic Foreign Mission Society of America (Maryknoll). Catholic Foreign Mission Society of America, Maryknoll, N. Y. 1926. Pp. x-167.

Though *The Maryknoll Movement* is still young—having entered its Bethlehem (Hawthorne, N. Y.) December, 1911, and its Nazareth (Ossining, N. Y.) September, 1912—the fourteen subsequent years measure an intensely vigorous life. Conceived in the hearts of its two founders, the late selfless toiler in the barren fields of North Carolina, Fr. Frederick Price, and its present ardent leader, Fr. James Anthony Walsh, now Superior of Maryknoll, New York, it was born in poverty and nurtured in circumstances that fostered in it the spirit of detachment and self-sacrifice. As a consequence, even within its short span of years it has produced fruit, both domestic and foreign which would do honor to a much older organization. Over and above the firm rootage of its now developing Seminary at Maryknoll and its two succursal colleges, one in Pennsylvania, the other in California, it could count on its Foundation Day, 29 June, 1926, among its laborers 76 priests, 66 seminarians, and 77 preparatory collegians. As its immediate cooperators, it had on the same date 50 foreign Mission Brothers, and 264 Mission Sisters. These are certainly encouraging results so far as its personal organs are concerned. If we turn our eyes to the Far East, the fruitage as measured by the Reports of Maryknoll Missions in China, is no less encouraging. The latest Report (15 August, 1925) gives the number of Catholics in the Prefecture Apostolic of Kongmoon as 6489, which is 4489 above the figure assigned by the 1920 Report. For the Maryknoll Mission in Korea the latest Report (December, 1925) mentions the number of Catholics as 5484. As the Society had been at that date laboring in the Hermit Kingdom only two years, no comparative statistics are given in the Report. However, as indicative of the progress made within its brief incumbency it may be mentioned that the number of adult baptisms was 582, and of infants 440, while Communions attained the figure 38,060. The other details of these Reports are no less significative and inspiring.

The story that explains these triumphs of the faith in the Fields Afar is told in the book at hand. It is told simply, straightforwardly, and with that spirit of modest reserve which, while it does not so far eliminate the emotional element as to deprive the narrative

of the warmth of life, is a record of facts and experiences, based wholly upon documentary evidence. The narrative therefore is the *history* of an actual movement, its beginnings and the various stages of its growth and fruitage. It is at the same time a *story* of enlightened zeal, of apostolic labors, of heroic sacrifice. An instructive history, it is an inspiring story. As indicative of the former characteristic, facts like the following are typical: the first mission assigned to the Maryknoll priests lay to the southwest of the Kwangtung Province and included a territory of 20,000 square miles; in the fall of 1920 a section of the Kwangsi Province, adjacent to the older mission and including a territory of 15,000 square miles, was added. In area the entire Maryknoll Mission in China comprises a territory equal in extent to the whole of New England and New Jersey, exclusive of Maine. The population numbers approximately 7,935,000 (p. 122). The portion of Korea allotted to the Maryknoll Mission Society covers about one-fifth of the peninsula or an area of 16,802 square miles, with a population of about five millions. Evidently, both on the Chinese mainland and on the Korean peninsula there is room for expansion — room for apostolic faith, zeal, sacrifice. The harvest is indeed great, but the laborers are few. The present work, it may be hoped, will help to increase the latter.

In conclusion, attention might be called to a slight historical inaccuracy. Father Edward Barron is said (p. 21) to have been at one time President of Saint Charles Seminary, Overbrook, Pa. The latter institution was opened almost thirty years subsequent to Bishop Barron's death in Savannah. The present Seminary, located at Overbrook, however, grew out of the elder institution, located in Philadelphia, and Glen Riddle, Pa. It was of the Seminary in Philadelphia that Fr. Barron was rector.

HISTOIRE DE L' EGLISE. Par Dom Ch. Poulet, Moine Bénédictin de la Congrégation de Solesmes. Preface du Reverendissime Dom. F. Cabrol, Abbé de Farnborough. Tome I. Antiquité et Moyen Age. Pp. xvi-492. Tome II. Temps Modernes. Pp. 719. Gabriele Beauchesne, Paris. Rue de Rennes, 117. 1926.

Perhaps some who see this title will be disposed to exclaim— "What, another manual of Church History?"—"Yes, unquestionably," it may be answered, "and one well worth getting," as Dom Cabrol, an expert in these matters, proves in his introduction to the work. For although the French are relatively rich in this class of literature, it may come as a surprise to many that some of their

standard text books, such as Funk-Hemmer and Albers-Hedde are made in Germany. On the other hand, the first of these Teutonic-Gallic manuals *parmi ceux qui comptent*, Dom Cabrol declares to be *dèja ancien*, and the other *commence à dater*. If that be so in French, how do things stand in English? Poorly enough, as seminary professors and students of ecclesiastical history are sadly conscious. There are, it is true, several available text books occupying an honored place in our curricula, but besides their not being complete they too are *dèja anciens* or at least *commencent à dater*. For this reason there should be a welcome for this excellent manual by the learned Benedictine author of *Guelfes et Gibelins* (Collection Louvanium). The language ought not to be an *unsurmountable* barrier. Most students in our leading seminaries should in this modern age be sufficiently familiar with French to be able to utilize a work of this kind; and those who have only an elementary acquaintance with that language might at once improve their French and develop their historical habit by studying this text.

The obvious excellences of the work are, as Dom Cabrol sums them up, *Clarté, l'ordre, la bonne disposition et l'équilibre des parties, en même temps que par la sobriété et la clarté de l'exposition.* The author has succeeded in being brief without becoming obscure or scrappy. In the selection of material he has contrived to meet the peculiar needs of seminarians by dwelling particularly on the great theological controversies and the history of Christian institutions. A well chosen collection of *texts and documents* puts the student in touch with the original sources and an equally well balanced bibliography directs him to more abundant treasures of culture. The synoptic and chronological tables and maps, issued in a separate brochure, accompanying each of the two volumes, are an excellent aid to study, as is likewise the varied disposition of the print.

Professors and seminarians are not likely to find fault with the author's pedagogical plan of following the centuries successively, albeit the philosophically inclined might prefer a more synthesized handling of the evolution of history. Moreover, whatever "facticiousness" there may be in the "centuriation" of the historical course of events is, as Dom Cabrol observes, balanced, corrected, by the accompanying synthetic division into well marked epochs. To enter into the details of the narrative or the author's opinions or deductions does not fall within the scope of the present notice. The work as a whole will be found well adapted to its specific purpose, a purpose which might well include *un grand nombre de laïques* who need to know what the Church has been and has accomplished along the course of ages.

There is a sketch of the Church in the United States. Though brief, as it of course had to be, it covers the most prominent events. In a subsequent edition, however, *Archbishop Carroll's* name should be given its full complement of letters; *Nature* Americanism, it might be noticed, ought to be *Native*, while *José* Smith, the father of Mormonism, should be either *Joseph* or just plain *Joe*.

It might also be noticed that there is no "flourishing University" at Fort Wayne aiding the development of higher Catholic education in the United States, as is stated on page 548. Probably the institution in question is the University of Notre Dame, Indiana.

It should be noted that the work comprises the general history of the Church as far as 1925. The maps, however, of which there are but two for the second volume, do not extend to the nineteenth century. Each volume is supplied with copious indexes.

CHRISTIAN MOTHERHOOD AND EDUCATION. Adapted mainly from French Authorities. By the Rev. C. Van der Donckt. Fr. Pustet Co., New York, Cincinnati. 1926. Pp. xiii-269.

That modern woman has to a great extent lost the delicate sense of modesty which used to be regarded as woman's most precious endowment is very generally recognized, notwithstanding the fact that there are many men and women who refuse to admit the loss or who else estimate the loss as a gain—a mark of woman's well won independence. At any rate most thinking people do regret what they look upon as "the descent of woman," and they would fain hold out a helping hand to retard what they are convinced is a downwardly progressive movement. Such people believe that the salvation of woman lies in the education of mothers and they are optimistic enough to think so just because they see that mothers are very apt to spoil their girls as well as their boys. If mothers themselves be rightly educated, the education of their children is thereby promoted if not assured. Hence it is that, apart from the general association of Christian Mothers, many parish priests organize societies of mothers to whom they give systematic instruction. It is to such priests that the book at hand may be said particularly to appeal, although mothers themselves and young women preparing for the marriage state will greatly profit by reading it. The author reasons from principles drawn from the maternity of the Blessed Virgin and of the Church to the dignity and constituents of Christian motherhood. He then illustrates these principles by short biographies of typical mothers, such as St. Paula, Monica, Helena, and others. The remainder of the volume draws out the practical conclusions for the whole life and maternal functions of married women. The

materials for the first part are taken largely from leading French authorities on the subject. For the second part educational works in German have been utilized, while the author's own practical experience of nearly forty years in the priestly ministry lends a confirmatory value to his doctrine. The work is therefore theoretically solid as well as eminently practical. For both features it deserves the warmest commendation. The poems, however, with which it opens and closes add nothing to the literary distinction of the book and might as well be omitted from a future edition, and their space given to an index.

Literary Chat

Cardinal Mercier, by the distinguished French Academician, Georges Goyau, is not so much a biography as a brief character sketch of the eminent churchman, philosopher and patriot. The salient facts of Mercier's early life, his career in college and seminary, his work at the higher Institute of Philosophy in Louvain, and his dealing with the German authorities, are of course outlined; but the main contents of the booklet (pp. 75) relate to his personality, mentality, priestly and episcopal spirit.

Lord Halifax contributes to it a very sympathetic preface wherein is embodied the last letter of His Eminence to the Archbishop of Canterbury. This letter (dated 25 October, 1925) makes plain the motives and general progress of the "Malines Conversations" bearing upon the reunion of the Anglican Church with Rome. Though the effects of those conventions cannot be mathematically measured, they doubtless were of considerable moral and spiritual value, not the least potent element whereof grew out of the intimate relation into which they brought Lord Halifax and his episcopal coöperators with the deeply spiritual and zealous soul of the Belgian Cardinal. His spiritual vision, to which by the way a tinge of pathos clings, stands out at the close of the letter. "It is in the spirit of Christian patience and supernatural confidence that we shall meet again in January next, content to labor and to sow, leaving to the Holy Spirit and to the working of His grace the choice of the day and the hour for reaping the crop which our humble works and our prayers endeavor to prepare." (Longmans, Green & Co., N. Y.).

Among the different religious orders of men devoted to the study of science and letters there are outstanding figures and groups of scholars whose work gives world-wide reputation to places otherwise insignificant. One such place is the small town of Valkenburg in Holland. Its Jesuit house has been for years the centre of the best scholarship in the fields of theology, Scripture, philosophy and the natural sciences. Lehmkuhl, Pesch, Hagen, Wasmann, and a host of others here gathered stores of learning, carried into every part of the civilized world to inform, elevate and render active the mind and the heart of the student in search of truth. That theology and philosophy should be the main pursuit of a busy *studium generale,* such as St. Ignatius College, is not surprising. But we get here also the very best of what is called human science. The astronomical studies of P. Hagen, now at Rome, and the splendid achievements of P. Wasmann, as a student of animal psychology and a leading critical authority confuting modern monistic sophistry, are well known.

Recently a valuable contribution to physical science has come from the

same college, by Theodor Wulf, in his *Lehrbuch der Physik*. Many years ago P. Dressel had issued a similar text-book. But thirty years have produced wonderful changes not only amidst the phenomena which scientists have observed in the study of nature, but in the method of study itself. Formerly the student began with fundamentals, and these were illustrated by the phenomena observed. To-day he is taught in the laboratory to provoke the phenomena, and from observation to draw the principles on which nature builds up her system of development and preservation as a continuous creation.

In this way our author studies the world of bodily motion, of atomic construction, of magnetism, electricity, and the physics of ether with their effects of light and color. Thus nature is revealed to us as the splendor of God's creation, and theology receives its basis and illustration in the natural process of using the faculties of body, mind, and will. The student in the seminary will find abundant use for this study as a confirmation of the truths of natural theology. He can draw rich food for illustrating the ethical truths to the modern student of science, even as symbol and parable drawn from nature have been used by the best teachers of theology in the past. (B. Herder Book Co.)

Professor Robert P. Blake of Harvard University makes an informing contribution to the critical understanding of the Georgian (ancient) Biblical and apocryphal versions which are likely to aid the student of history of the Jewish nation before the Maccabean era. As is well known, the Old Testament literature comes to us from the Hebrew (Samaritan and Masora), and through the Septuagint, the early Greek versions, whence the Itala. Next St. Jerome begins his retranslation into Latin. Simultaneously we have the Gothic and Ethiopic versions. With the beginning of the fifth century Christianity begins to interpret the Messianic message to the natives in the Armenian tongue, whence it passes over to the Georgian people and in their language. Henceforth the monks of St. Benedict and the scribes of Cassiodorus continue the work of transmitting the original message of the Prophets to the northern nations.

Of the Armenian, Georgian and later Arabic versions of the Old Testament, it may be said that they simply confirm the Septuagint version as a canonical collection received in the Christian Church from its beginning. This includes the two books in our Catholic (Vulgate) versions under the title of I and II Esdras (Nehemias), which the Hebrew and the so-called Protestant versions list under the title of Ezra. Quite distinct from these are the apocryphal third and fourth Books of Esdras, which are found in the Latin Vulgate editions as an "Appendix". The third Book of Esdras, however, is nothing more than a collection of passages from parts of the canonical Old Testament books (Hebrew), with some additions such as the striking and oft-quoted phrase, "Magna est veritas et praevalet".

The fourth Book of Esdras is a very different composition and consists of a supposed vision vouchsafed to Esdras, who is among other things commanded to write a certain number of books supposed to represent a copy of the Mosaic Law which had been destroyed at the time. It is in this connexion that the article in the *Harvard Theological Review*, "The Georgian Version of Fourth Esdras from the Jerusalem Manuscript", elicits peculiar interest for the Catholic student of the Bible. The erudite Harvard professor renews the effort of former scholars to trace the origin of the ancient Georgian version and its relations to other (such as the Ethiopic and Armenian) versions of the fifth and sixth centuries.

Whilst Professor Blake makes little claim to originality, he throws abundant and clear light upon the Jerusalem MS. of special value to the philologist and student of early Biblical commentaries. He gives the corrected text of the Georgian and an original Latin translation which makes the matter accessible to the Catholic clergy and to colleges throughout the world. (Cambridge: Harvard University Press.)

Those who are familiar with the ever-growing literature of Mysticism need not be told that Miss Evelyn Underhill is one of the principal writers on the subject in English. Besides *Theophanies*, a collection of poems, she has published four books on various aspects of mystical theory and experience. Recently a volumette has come from her pen entitled *Concerning the Inner Life* (pp. 130. Dutton & Co., N. Y.). It embodies three lectures which the authoress delivered before a group of Anglican clergy of the Liverpool diocese and it is introduced to the American public by Dr. Charles Slattery, the Episcopalian Bishop of Boston.

Miss Underhill is an adherent of what she considers "a branch of the Catholic Church", the Anglican, but she has made a thorough study of mysticism as it is taught and has always been lived in the great Mother Church from which England in the sixteenth, like Constantinople in the ninth century divorced herself completely, and can therefore justly claim neither doctrine nor spiritual life from the One Apostolic Church founded by Christ on the Rock. Inasmuch then as the author has imbibed a knowledge of genuine mysticism from the Catholic Church, and expounds it in her writings, they are on the whole commendable.

This is especially the case with her latest publication just mentioned. Although the present reader having habitually at hand the sources upon which Miss Underhill has drawn, will stand in no need, as the Anglican clergy may, of her instruction or exhortation, nevertheless it is good for him to know of the existence of the booklet in question, and that for two reasons. First, because he can profit by reading the book, for the writer not only possesses to a remarkable degree an insight into the spiritual life and its psychology, but she has the happy art of making it unusually clear and attractive. Secondly, because some of us are apt to think that we alone possess true knowledge and experience of the spiritual life, and that the pertinent literature coming from our separated brethren is weak, sentimental, etc. Though this opinion is no doubt well founded, it may not justly be extended to these lectures. They are based on solid principles. They contain no doctrinal error. They are pervaded by a sound psychology. They are healthy and eminently practical and they hold one's interest from start to finish.

The German language is rich in pulpit literature. It is made still more opulent by the recent addition of two volumes entitled *Feurige Wolke*. Just why this title was chosen, the author, Dr. Robert Linhardt, the distinguished Theatine orator and honorary Canon of St. Cajetan's church, Munich, does not explain. One may conjecture, however, from their message, their matter and their form, that the truths expounded and driven home in these discourses are such as not only shed light from on high but search the mind and the heart of men. While they follow the liturgical order of the Sundays and festivals—one volume for the Christmas and Easter, the other for the Pentecost cycle—they are not homilies. The author selects a leading idea from the Sunday or festival Gospel and this he seeks to make plain and impress upon the will and heart of his auditors. In keeping with the traditions of his order, he addresses in the first place the educated class, though, of course, he is not unmindful of his debt to the unlearned and lowly. His sermons therefore, while not of the plain parochial sort, are not elaborate conferences *à la chaire de Notre Dame*. They take a place midway between these two types. Perhaps they might be best described as thoughtful, practical, eloquent. (Their average length is about six pages.) Because of the latter quality they are not easily *memorizable*, but the preacher who allows these *Feurige Wolke* to penetrate his own soul should find no difficulty in radiating their light and heat to his hearers. (Herder & Co., Freiburg and St. Louis, Mo.)

It is related of the renowned surgeon, Professor Nussbaum of the University of Munich, that he insisted on every Catholic receiving Holy Communion before he would take his case in hand. The reason may have been psychical, that is, the assurance of mental tranquillity for his patients,

which is so potent a help to the healing of bodily ills. Aside, however, from this indirect therapy, the Blessed Eucharist as a sacrament may be shown to have a direct curative effect. The evidence for this statement is accumulated in a small brochure entitled *Healing the Body through the Holy Eucharist*, by the Rev. John G. Haas of the Brooklyn Diocese. (Printed by the Giraldi Co., Brooklyn, N. Y., pp. 50.) Probably most people seeing the title will share the feelings of Archbishop Kenealy, who in a brief introductory letter confesses to a certain suspicion that it might suggest the converting of the great supernatural sacrament into a natural medicine for bodily ailments. On the other hand those who will read the pamphlet will probably have their fear allayed and may find in it, as did the Archbishop of Simla, "a sound contribution to our theological literature, clearly and strongly documented, written in vigorous English, and calculated to deepen faith and fervor both in clergy and people" toward the Divine Physician from whom *virtus exibat et sanabat omnes.*

Needless to say, an obvious objection is sure to arise in the reader's mind. If it so be that the Blessed Eucharist was really intended by God to be a remedy for bodily ailments, how is it that we so rarely hear of cures wrought by this *pharmacum vitae?* Fr. Haas is sensible of this difficulty and meets it squarely and fully. At any rate he presents an aspect of the Blessed Sacrament which has not hitherto received the explicit treatment here given it and which should obtain for the booklet the wide circulation it deserves.

The Academy Classics, which are being issued for the use of Junior High Schools by Allyn and Bacon (Boston), have recently received several notable additions. These are especially Irving's *The Black Arrow*, and Garland's *Boy Life on the Prairie.* As classics these books are of course easily accessible in a variety of other reprints. The value of the present edition consists, aside from the handy size of the volume and the agreeable typography, in the editorial apparatus which gives the proper background, historical and social, to the stories, and explains and expands the text with notes, literary references, and other didactic helps. The many illustrations add not a little to the attractiveness of these *Classics.* Indexes would make them still more serviceable both to teacher and pupils.

Books Received

SCRIPTURAL.

THE STUDY OF THE BIBLE. By L.-Cl. Fillion, S.S., Consultor of the Pontifical Biblical Commission; formerly Professor of Holy Scripture. Translated by John C. Reville, S.J., Ph.D. P. J. Kenedy & Sons, New York. 1926. Pp. vi-310. Price, $3.15 *postpaid.*

LES VOIX QUI MONTENT. Étude d'Ensemble sur les Prophéties Messianiques. Par Chanoine Ch. Cordonnier, du Chapitre Métropolitain de Rouen, Missionaire Apostolique. Tome I: D'Adam a Salomon. P. Lethielleux, Paris VI^e^. 1926. Pp. xix-277. Prix, 11 *fr. franco.*

THEOLOGICAL AND DEVOTIONAL.

GRADED CATECHISM. According to the Instruction of the Motu Proprio *Orbem Catholicum* of Pius XI, 29 June, 1923. Based on the Baltimore Catechism. By the Rev. Dr. Francis Jehlicka, Professor of Moral Theology and Sociology at the University of Warsaw, formerly Professor of Moral Theology at the University of Budapest and at the Catholic University of America. Wm. H. Sadlier, New York. 1925. Pp. vii-232.

MOTHER LOVE. A Manual for Christian Mothers with Instructions for the Archconfraternity of Christian Mothers. By the Rev. Pius Franziskus, O.M.Cap. Revised by a Capuchin Father of St. Augustine's Province. Frederick Pustet Co., Inc., New York and Cincinnati. 1926. Pp. viii-684.

THE BUSY PASTOR'S BOOK ON MATRIMONY. By Canon P. Durieux, Doctor of Theology and Canon Law, Secretary to the Bishop of Le Puy. Translated by the Rev. Oliver Dolphin, Faribault, Minnesota. With a Foreword by the Most Rev. Austin Dowling, D.D., Archbishop of St. Paul. For sale by the Translator. 1926. Pp. 215. Price, $2.10 *postpaid.*

MISSION SERMONS. By the Rev. Walter Elliott, C.S.P. Apostolic Mission House, Brookland, D.C. 1926. Pp. xii-243. Price, $2.50 *postpaid.*

PAR LA CROIX DANS LA JOIE. Lettres et Journal de "Une Ame Victime et Hostie". Par P. Fleury-Divès. A toutes les âmes que les sommets attirent. A tous ceux qui souffrent. Préface de M. Reynès-Monlaur. P. Lethielleux, Paris VI^e. 1927. Pp. 256. Prix, 10 *fr.* 75 *franco.*

THE CHURCH AND DIVORCE. By the Rev. Thomas Mahon, S.T.L., Summerhill College, Sligo, Ireland. B. Herder Book Co., St. Louis, Mo. and London. 1926. Pp. 73. Price, $1.00.

COMPENDIUM REPETITORIUM THEOLOGIAE DOGMATICAE tum generalis cum specialis. Ex probatissimis auctoribus collectum a Doct. Constantino Joan. Vidmar. Editio IV emendata. Cum Approbatione Rmi. Archiepiscopi Viennensis. New York: Jos. F. Wagner. 1925. Pp. 544.

THE END OF RELIGIOUS CONTROVERSY. By Rt. Rev. John Milner. With an Introduction by the Rev. John C. Reville, S.J.—New York: Jos. F. Wagner. (Centenary Edition.) Pp. 379.

PHILOSOPHICAL.

A MODERN PLEA FOR CHRISTIANITY. By Louis De Launay, the Academy of Sciences. Translated from the French by Selden P. Delany, D.D. Macmillan Co., New York. 1927. Pp. 270. Price, $2.25.

THE MARYKNOLL MOVEMENT. A Dissertation submitted to the Faculty of the School of Philosophy of the Catholic University of America in partial fulfillment of the requirements for the degree of Master of Arts. By the Rev. George C. Powers, of the Catholic Foreign Mission Society of America, Maryknoll, N. Y. 1926. Pp. xix-167. Price, $1.50 *postpaid.*

NEWMAN AS A MAN OF LETTERS. By Joseph J. Reilly, Ph.D., author of Lowell as a Critic. Macmillan Co., New York. 1927. Pp. xi-329. Price, $1.75.

THE CATHOLIC CHURCH AND PHILOSOPHY. By Fr. Vincent McNabb, O.P. (*The Calvert Series.* Hilaire Belloc, General Editor.) Macmillan Co., New York. 1927. Pp. xviii-124. Price, $1.00.

THE CATHOLIC CHURCH AND ITS REACTIONS WITH SCIENCE. By Bertram C. A. Windle, M.A., M.D., Sc.D., Ph.D., LL.D., F.R.S., of St. Michael's College in the University of Toronto, author of *The Church and Science.* (*The Calvert Series.* Hilaire Belloc, General Editor.) Macmillan Co., New York. 1927. Pp. 152. Price, $1.00.

DEMOCRACY AND BELLARMINE. An examination of Blessed Cardinal Bellarmine's Defence of Popular Government and the Influence of His Political Theory upon the American Declaration of Independence. By the Rev. John C. Rager, S.T.D., 125 East Broadway, Shelbyville, Indiana. 1926. Pp. 146. Price, $1.50 *postpaid.*

READINGS IN ETHICS. Compiled and edited by J. F. Leibell, Ph.D., Lecturer on Ethics. Loyola University Press, Chicago. 1926. Pp. xv-1090.

LEHRBUCH DER PHYSIK. Von Theodor Wulf, S.J. Mit 143 Figuren. B. Herder Book Co., Freiburg, Brisg., St. Louis und London. 1926. Seiten xii-512. Preis, $5.00.

LITURGICAL.

CEREMONIAL FOR THE USE OF THE CATHOLIC CHURCHES IN THE UNITED STATES OF AMERICA. Ninth edition. Revised by the Rev. W. Carroll Milholland, S.S., Master of Ceremonies, St. Mary's Seminary, Baltimore. H. L. Kilner & Co., Philadelphia. 1926. Pp. xii—442. Price, $3.00 *net.*

THE SICK CALL RITUAL. Compiled and translated from the Latest Edition of the Roman Ritual. By the Rev. James E. Greenan. Latin and English texts. Macmillan Co., New York. 1926. Pp. 283.

THE SPIRIT OF THE LITURGY. Translated from the Italian of Abbot Emmanuale Caronti, O.S.B., by Virgil Michel, O.S.B., St. John's Abbey. (*Popular Liturgical Library.* Series I, No. 2.) Liturgical Press, Collegeville, Minn. 1926. Pp. vi—123. Price, $0.35.

HISTORICAL.

HISTORICAL MEMOIRS OF NEW CALIFORNIA. By Fray Francisco Palóu, O.F.M. Translated into English from the Manuscript in the Archives of Mexico. Edited by Herbert Eugene Bolton, Professor of American History and Director of the Bancroft Library, University of California. Four volumes. University of California Press, Berkeley, Calif. 1926. Pp. xcvi-331, xii-390, xi-399 and xiv-446.

MEMORIES AND OPINIONS. By William Barry, D.D., Protonotary Apostolic; Canon of St. Chad's, Birmingham, and Rector of St. Peter's, Leamington; author of *The New Antigone, Heralds of Revolt,* etc. G. P. Putnam's Sons, Ltd., London and New York. 1926. Pp. xv-303. Price, $3.50 (10/6 *net*).

LIFE OF LIEUT. MICHAEL CARLIER, TRAPPIST MONK-SOLDIER. A Model of Virtue in the Cloister and a Hero in the Great War. Translated from the original French by a Priest of New Melleray Abbey, Peosta, Iowa. P. J. Kenedy & Sons, New York. 1927. Pp. xv-317. Price, $2.65 *postpaid.*

ANGELA MERICI AND HER TEACHING IDEA (1474-1540). By Sister M. Monica, Ph.D., School of Brown County Ursulines, St. Martin, Ohio. With an Introduction by the Most Rev. J. F. Regis Canevin, D.D., sometime Titular Bishop of Sabrata, Bishop of Pittsburgh, 1904-1920; Titular Archbishop of Pelusium. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1927. Pp. xvii-429. Price, $5.00.

HISTOIRE DE L'ÉGLISE. Par Dom Ch. Poulet, Moine Bénédictin de la Congrégation de Solesmes. Préface du Révérendissime Dom F. Cabrol, Abbé de Farnborough. Tome I: Antiquité et Moyen Age. Tome II: Temps Modernes. Gabriel Beauchesne, Paris. 1926. Pp. xvi-492-56 et 717-22. Prix, 44 *fr. franco.*

VIE INTIME DE SA SAINTETÉ LE PAPE PIE X. Par l'Abbé Albin de Cigala. Chapelain du Conclave. P. Lethielleux, Paris VI^e^. 1926. Pp. x-242. Prix, 9 *fr.* 60 *franco.*

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